Yokohama, April 14/90. 230

Rev. N. G. Clark, D.D.

Boston, U.S.A.

Dear Dr. Clark,

We arrived here on the 10th inst. after a fair & comfortable voyage - the shortest on record from San Francisco via Honolulu to Yokohama. It occupied eighteen days, six hours and a half.

The children caught the whooping cough at some point on our railroad journey and we are now experiencing the worst stage, though we are hoping that the crisis has already been passed. The usual boarding houses are closed to us and we are obliged to stay at a hotel while making arrangements for ~~our~~ renting

Yokohama, Apr. 14. 1890.
Rec'd May 12.

a house. We have one in view which promises to serve as a temporary home. The last of the week I shall go down to Kyoto to pick up our things and to confer with the members of the mission in that neighborhood about the interests of the work.

It seems evident that we are entering a very trying period of our work. Every one who has been on the ground long enough to really take in the situation feels anxious. I do not remember a time when it seemed so difficult to ~~esti-~~ ~~mate~~ look into the future. My faith is strong that the work will go on, but I am not so sure of what our relations to it are to be, as I wish I was, but by this I will write further in the future. Aside from this we are all well.

Yours faithfully
D. C. Greene.

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No. 11 Torii-zaka, Azabu Ku,
Tokyo. Japan, May 27th, 1890.

Rev. N. G. Clark, D.D.,
Boston, U.S.A.

Dear Dr. Clark:-

Your kind favor of the 28th of April was received two days ago. I hardly realized that I had allowed so long a time to pass without writing you. You have, without doubt, received on this my letter written soon after landing in Yokohama and know that we arrived in fairly good time, having the whooping cough - a bad

travelling companion.

We thank you very much for the kind sympathy with which you refer to our financial affairs. We are expecting to find our way somewhat smoother from now on, though Tokyo presents some problems not found in Central Japan, & it will take a little time to adjust ourselves. It seems evident, that we shall need from ¥150 to ¥200 more salary than would be necessary for us elsewhere, but by that the mission can judge and we shall be ready to follow its judgment. Almost every thing is new here, and the

good-size of the city-involves large bills for local travel. Of course, so far as these are directly connected with missionary work, the expense naturally falls under the station a/c., but there are many items which are necessary to our life here which are less manageable.

We are fairly settled in our temporary quarters which ~~the~~ small as ~~very~~ otherwise very pleasant and satisfactory. The whooping cough has not entirely disappeared, but it has ceased to be a serious annoyance.

The permanent arrangements for our residence outside of the Concession are not yet made. The plan is

Just then I felt such intense joy
like you had found. My dear, so
you see that Mr. Hardy consulted
with Washington and the cyclone
national fields under the direction of
Mr. Allen are among distinct
our measures is one step here which
our lives depend.

We are feeling better in our letter.
Among friends which we should
our children are flourishing quite
distinguished. The children enjoy the
and enjoying their, Mr. Mr. has
charge is to a serious anxiety our.
The personal acknowledge of
our thankful notice of the Commission
our work well-merit. The below is

for me to be employed, nominally by the Bancho Church as a religious teacher. Such a plan will give me the right of residence anywhere, that suits the convenience of myself. Probably my principal work will be with that Church

There has been a great change in the feelings of the Japanese toward foreigners, and this changes affects our work in very ~~large degree~~ many ways. Our best evangelistic ~~fact~~ are affected very profoundly by the new alienism and their manner of preaching is very different from that which prevailed a few years ago.

The Japanese ~~are~~ have been much irritated by the course which the nego-

for use to be employed, necessarily in the Remedy claimed be a religious tenden. Such a plan would give an right of national employment, that, beside the consumption of supply. Ma-by our financial work will be ample, that cause

There has been a great change in the feeling of the farmers (were) formerly and the change affects our work & in our large degree. Our tel. monopoly ~~has~~ an affected our fortunately & the new editorial and their non-use of franking is very difficult for us that this should a few years ago.

The farmers ~~are~~ have been made indifferent to the cause which the news-

ment for Italy. Nothing took a couple of years ago. The scheme proposed would have done away with the ~~[illegible]~~ national evils of the present system and looked forward to complete equality in fifteen years, but the young men of Japan were in great haste and desired complete equality at once, and so the Ministry was obliged to disband and everything remains as it was, save that the sudden abandonment of a policy to which the whole Cabinet had thoroughly committed itself, left a very unfavorable impression upon the foreign diplomats. This unfavorable impression has been deepened by the symptoms of deep seated hostility to foreigners on the part of the student class which appear from time to time. Recently one of the

Wind for steady pressure left a couple of years ago. The sculpture featured nude figures, but the final sculpture and bronze was finally completed and installed in front of the Fifteen Year, but the young man of future was in great health and strong enough, however, as the pressure was applied to distort and bring pressure so it was, then the sculptor a tourniquet of a fitting behind the stone behind had strongly two million dollars. Half a year surrounded surrounding upon the foreign of Falconet. This surrounds surrounded two times displayed in the exposition of the Salon. Finally, to year years or the head of the statue these statue after year years time to time. Finally one of the

bel- Missionaries, a Presbyterian, son of Dr. Griffin of Jersey City, went to the grounds of the Imperial High Academy in Tokyo, to witness a ball game between the Gov't students and those of the Presbyterian School. After wandering around for some time in search of the entrance he happened upon a thin place in the hedge and vaulted over. He was instantly set upon by a parcel of students, beaten and finally slapped in the face. He was, perhaps, technically wrong in jumping over, but probably not one man in a hundred would have thot of any harm in doing so at such a time. There is no reason to suppose that a Japanese under similar circumstances would have met even with a rebuke. Dr. Griffin ~~was~~ is one of the most courteous and

Col. Nicholson, a Fresh Water, and a Dr. Martin of Jamaica, said to have found of the Hyde Coloring in Tahiti a solution a little from Nelson's Pink Blushed and Tints of the Fresh Water Island. Effect remaining secured by some time in closets of the Sanitarium. In Personal use a little glass in the Ladies and Gentlemen. He was instantly set upon I opened of Blushed Nelson and Family Elephant in the Pens. He was probable. Eventually among in Jamaica Oil, but finally not as now in a Manual Stand were Work of our Name in doing to at Santa Lima. There is no mean Qualifies Not a Jaguar in other Sensible Circumstances would have Not Our Nile a Jaguar. Dr. Martin is Mary Lit Not Circumstances and

urbane of mien and it seems strange that he should have been the one ~~[illegible]~~ to fall into such trouble. The wound as it happened, was slight ~~[illegible]~~, but if it had been an inch higher, it would have cost him the sight of an eye.

This is only one of several incidents indicating this bitter feeling against foreigners which has recently occurred.

Some of the missionaries do not realize what it all means, but some of us do or think we do. The work is not to stop, but the foreigners are to be less prominent in it and our methods will have to vary somewhat, but vary them as we may the work will be in the future ~~[illegible]~~ much more trying than it has ever been before. One who has not tried it can hardly appre-

between of women must it-because changing that is still longer been let our ~~[illegible]~~ of fall such such [illegible]. The street as it [illegible] were all right ~~—~~, but if it had been our such higher, it would have such been let right of our eye.

This is why our of second indebtedness in discussing this bill pulling against for-argument, sides has really street.

Some of the Businessmen do not pulling what it all means, but-some of we do think or so. The work is not-so that-but the foreman can take the foreman in it such our matters will have to [illegible] [illegible], but-some letter so are [illegible] the work will is in the pulling ~~—~~ must were letting letter it has our [illegible].

Our also has not-[illegible] our [illegible] of [illegible]-

cials how heavy the burden is which we have to carry.

In view of this, I regret very much that Dr. Pentecost is coming out just now. To speak plainly, I am afraid what he may come. If he does come the best I can hope is that his lectures will fail to do harm. That they will do good, I cannot believe. Knowing as I do the present temper of the Japanese. Unless such a man comes at the invitation, practically of the Japanese, he can do but little. I happen to know, that one at least of our influential Japanese is strongly opposed to Dr. P. Dr. Fisher is the type of man who would do good here now. The present exigency calls for such a man, but not at all, in my judgment for Dr. P. Keep him back if you can.

[illegible] been the [illegible] is going on
now to [illegible].

In view of this, I hope [illegible]
Dr. Hutchinson's [illegible] will [illegible] here.
To speak plainly, I am [illegible] when
[illegible]. If he [illegible] [illegible] that
I am [illegible] to [illegible] [illegible] [illegible]
to [illegible]. That [illegible] will do good. I
[illegible], [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[

Dr. Nakashima whom you may remember as having studied for years at Yale, then in the Med. Dept: and two years preparatory, by taking the degree of Ph. D., has been appointed ~~a~~ lecturer on Ethics in the Imperial University. He holds also a lectureship in the High Academy, or Gymnasium, in this ~~city~~ city. He is a fine man and a profound scholar. He will, I think, be a valuable helper to our work.

In a recent mission letter you refer to the subject of raising the balance of the endowment of the New Dept. of the Doshisha University. There is not the slightest a chance to get any more money just at present. You might almost as well try to raise money in the Southern States

Dr. Hutchinson then proceeded to discuss the limits attained from general physical, mental and moral standpoints. He laid also a distinct emphasis on the importance of the physical side of the question. He said that the physical development of the boy should be carried on in the home first. Then comes school as a supplement. He said, I think, it is absolutely essential that the home should be the foundation stone.

In a small measure this year Mr. Hughes has attempted the following of the development of the Boys Club of the Presbyterian church. This is just the beginning of a scheme by which every young person may be reached. The results achieved are all that could be desired. We hope to have more time in the Summer vacation which

for the Aoyama University. We must be patient and bide our time.

I do not think we need be alarmed at the Unitarian movement. The evangelical side was of the controversy which appeared in the Japan Mail, it seems to me, rather unfortunately ~~it~~ in its ~~friends~~ advocates. Some of our Japanese may be staggered for a time, but they are meeting the Unitarian arguments very well on the whole, and they will be the better for the conflict.

There is talk of the Baptist Church's calling Mr. Kanamori who was vice-president of the Doshisha. He is needed in Kyoto, but ~~there~~ owing to a strange indiscretion on Mrs. Neesima's part ~~some difficulties connected with the~~ the students got hold of a private paper which Mr. Neesima wrote out ~~left~~ for the Trustees in which reference was made to Mr. K.'s lack of experience

and need of the full support of the Board of Trustees. Should he be appointed Mr. N's successor. It was a proper letter for Mr. N. to write, but a most unfortunate one for the students to see, and Mr. N. feels as though his influence over the students was at an end. In view of this misfortune, I am disposed to favor his coming to Tokyo and to the Banchi Church - the most influential church we have, and perhaps the most influential church in Japan.

This is a rather rambling letter. Perhaps it will help you to appreciate the situation. You must not think me discouraged. The work is going on. The only question is as to the position of the foreign missionary. Is it too late to turn Mr. White back to Japan? It is too bad to leave Mr. Newell & Mr. Pedley to alone. What are the Committee thinking of? In haste. Yours sincerely D. C. Greene -

Dr. D. C. Greene. S

Tokyo. May 27, 1890

Rec'd June 21

✓

Dr. Parkhurst

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11 Torii-zaka, Azabu, Tokyo

Aug. 5th, 1890.

Rev. N. G. Clark, D.D.,

Boston.

This diagram represents the lot and the strip sold.

Dear Dr. Clark,

Mr. Learned writes me that the Com. Ad. Dulmen has forwarded to you my request to be allowed to use the proceeds of the sale of a narrow strip off one side of my lot to make up for the unfavorable rate of exchange which has practically cut down the building appropriation. The proceeds will be about Y. 160.00. When I came to make my contract I found everything very high and at one time I was afraid I should be obliged to postpone the building altogether for the first sum I received was fully eight-hundred dollars beyond my reach in this-world economics. I could think of no ~~[illegible]~~ other expedient for economy, I rejected the plan originally approved by the Building Com. and [illegible]

the approval of the Committee we gained some $160. It did not seem wise to reduce the size of the house because it is absolutely necessary to have it large enough to allow for a lady missionary to aid in our work, for our evangelistic work is greater in extent than that of any station save Kobe and will be much larger than that when Matsuyama is occupied. ~~we~~ We have more Jap. Xns depending on us than any other mission family has. The mission understand this and approve of the general plan. Fortunately I got hold of a carpenter who had control of a lot of second hand lumber for some government buildings recently torn down. By means of this use of second hand material, I found I could bring my plan within the appropriation at the current rate of exchange. I telegraphed to the Board what I intended to do & requested to

still the balance of the appropriation on hand, but he failed to understand me and the matter lay along. and when the gold bills were actually sold the rate was about 6 o/o less favorable and this change after the ~~[illegible]~~ signing of the contract embarrasses me. The rate at the time I made the contract was 82½ and I sold most of the bills at 88¼. ($25000 @ 88¼ & $5000 – @ 82½). I consider that on the whole it was an advantage to have the old timber, but the opportunity of using it meant a saving of at least $300., perhaps as much as $450. When I saw how the course of exchange was likely to affect me I tried to arrange to postpone a part of the work, but I found that could not be done without great sacrifice. As regards finish, I have planned for cheaper wood for general finishing throughout in any missionary house built during the

the past twelve years. The contract called for lower ceilings than the Building Company afforded. ~~and~~ but they acquiesced as an economical measure. As a matter of fact, however, the carpenter found he might as well give increased height to the walls and he has done so of his own choice and without extra charge. This is one of the advantages arising from the second hand timber.

This time I have included a furnace, but I contend that in Tokyo a furnace is a necessity to the health of any family. In Kyoto, there is a difficulty about water in cellars during the summer which is an objection, but when we are located, there can be no trouble of that sort; as I have a good cellar. This is the only piece of extravagance in the house, if that be such.

You have noticed the recommendation of the Mission of an extra grant of ¥150 per year for my salary, in view of greater cost of living in Tokyo, to date for my arrival April 10th.

This, it seems to me, is a low estimate of the difference in the cost of living between here and Kyōtō or Osaka. We have taken great pains to keep our expenses down and am satisfied that we need that amount additional.

I hope the Committee will not hesitate to provide the extra needed for the Maebashi ~~work~~ land. I do not think the enterprise can be pushed through without the extra. Maebashi is growing very rapidly and like most of the great silk centres money is pretty plenty and the cost of living very high. and house building is relatively expensive.

I have this morning written letters of introduction for Mr. Kato who goes on an excursion steamer with Prof. Hardy. Kindly do all you

can consider seem that he is located among warm hearted earnest Xns. whose family life will tell upon him religiously. For more depends upon this than upon his teachers. Too many Japanese have returned lately who have spoken very slightingly of the social life of America and the influence of Xty upon it. This time some take the other side and emphasize the beauty of American home life among Xn people, and the latter class do great good, while the former do incalculable harm.

Mr. Knapp is striving for an alliance with Buddhism which he says is much more harmony with Unitarianism than Orthodoxy is.

How much of his nonsense Mr. Theodore Williams will swallow I do not know, but I shall try to help him to a more correct view of life in Japan and the mind of the Japanese people. Israel Putnam's article of Buddhism

which appears in The Unitarian. The ~~[illegible]~~ organ of the Unitarian mission, but has not had time as yet. I think I know a good many Unitarians who are not ready to make light of the distinction between theism and pantheism.

There are troublous times. The air is full of discussions about the fundamental doctrines of Xty. The more intelligent of our church members are as well posted as to the main positions of the extremists among the higher critics as the better read among Mr. Cutler's congregation at Ashbrookdale. I should say. ~~This makes the~~ This is owing, in part, to the German Mission's organ "Truth." ~~and~~ in part to the Unitarian efforts. ~~and~~ not quite as much perhaps to native writers. This makes the work of the pastors very difficult and young men shrink from the ministry.

sponsibility. We missionaries have much cause for anxiety. One question must frequently arise viz.:- "How far shall we condition our aid to the Mission Society upon the orthodoxy of its evangelists?" Or again, "How far is the Board ready to trust our discretion in this matter?" So far as my own personal judgment is concerned, I have no serious difficulty. We have no men so far from my standards ~~as to~~ as to lead me to distrust their as useful evangelists. i.e. they are outspoken on the right side of the fundamental doctrines of Xty. Tho some of them are a good ways from the old N. E. standard as regards many matters of considerable theological importance. It seems to me better to bear with their vagaries and trust to our personal influence and their growing experience under the good Providence of God to bring them to a clearer view of His

truth. Any other course would mean a strain upon the whole missionary machinery such as it could hardly bear.

One of our best young men, Mr. Kishimoto who has been teaching in Sendai for the past year is in the act of going to America. He will start from here with a bank $4,250 in U.S. As Japanese coin, owing to the fall of Congress ratio fully high while steamer rates are very low, he will probably have something over $300 when he reaches Boston. He wants to go to Harvard. I have done my fullest to get him to go to Andover, but without success. The only thing to do is to get Dr. McKenzie, Mrs. Arnold & others in Cambridge to rally around him and hold him to evangelical Xty. He is worth saving. I have in my talks with him emphasized the importance of the devotional element in our

your life and I hope you will do what you can, whether he goes to Harvard or Andover to help his new friends to follow up my advice.

As I said a word Mr. Kato, I earnestly desire that Mr. Kishimoto see the real side of our American family life. Much depends upon the kind sympathy of your friends in the case of all these Japanese students. Their industrious and worthy member to that a sharp criticism of conservative opinions makes a very different impression upon the mind of an American student, hindered more or less inert by the accumulated influence of many generations of his total experience from what it would make upon the mind of a Japanese, to whom all these discussions are new. To such a student the chasm between the old and the new seems far wider than

is. It is increasingly evident that our work in Tokyo, Mrs. Green and myself, must consist very largely in quasi pastoral visiting and when the weather gets cooler we hope to do this work more systematically + this even now we are doing it as we can.

Prof. Hardy has been here. We have not seen as much of him, as we would have been glad to have done, but I suppose he was too busy. He took tea with us once and we dined out with him once. I was sorry he could see nothing, or almost nothing of the mining work. I invited him to attend church with us at Bancho, but he was unable to do so. He sails tomorrow

Rev. Thos. Williams called on us yesterday. He reminded to bring Mrs. Williams on his return fr Nikko when he expects

to spend a month. I am afraid Knapp has pulled the wool over his eyes, but I hope to give him some "food for thought" before he goes away.

Then begins the talk of a new division of the Province. Our present Minister, I fear, will not help matters much. This time England will take a more prominent part than in the negotiations of last year.

Kindly ask Dr. Burns to interest himself in the insurance scheme mentioned in the digest of the Annual Meeting. The Bd. Com. have it in their power without cost to the Board to do us a great service. It is too bad in cases like that of Mr. Cady for the missionary to bear so large a loss. We shd be willing to have a suitable part of our salaries kept back each year as an insurance premium. The Board could furnish insurance without loss wholly at about half the current rates of regular companies.

and a large number of Missionaries who are outside the field of regular companies could also take advantage of it.

We are all well and find ourselves very comfortable in the city. When we hand hope to be. Next week I start for Joshua where I expect to remain about a week. I expected to get away before but have been detained by my house building. My Superintendent who I expected to have with me not having arrived.

With sincere regards

Yours truly

W. C. Green.

Rev. W. C. Greene. 5

Tokyo. Aug 5. 1890.

Rec'd Aug. 28. 1890.

Rev. W. C. Brand
Aug 7. 1890.

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Tokyo. Aug. 7th, 1890.

Dear Dr. Clark,

The bearer of this note is Mr. Kishimoto, who graduated from the Theo. Dept of the Doshisha some three years ago and has since been engaged in teaching - last year, I think two years, in Sendai. He goes to America to fit himself more thoroughly for teaching - the weakness of his throat seeming to pre-

the hope of his becoming a pastor.

His inclinations run strongly in the direction of Harvard, but I am not without hopes that when he looks over the ground he will conclude that he can do better by spending say a couple of years at Andover, and then perhaps a year or two at Johns Hopkins or Clark University. However he may decide this

question we want him to get the largest good possible out of his stay in America and I know you will be glad to aid him so far as you can.

He makes no appeal for financial aid just now, but I hope as he becomes known that the way may be opened for him to extend his studies beyond what his funds in hand will cover.

With sincere regards
Yours faithfully
D. C. Greene

over

P.S. Naturally we desire in Mr. Kishimoto's behalf all the scholarship aid which can be properly given. At Andover, I should suppose, he could nearly finish two years with the funds now in hand plus the regular aid. At Harvard he would have more difficulty.

Dr. Clark 239

Tokyo, Aug. 5th. 1890.

Rev. N. G. Clark, D.D.,
1 Somerset St.,
Boston.

My dear Dr. Clark,

The bearer of this note, Mr. Yujiro Itō, hardly needs an introduction to you, for you are already acquainted with his work as Prof. of Mathematics in the Doshisha. As you know, ~~already~~ he goes to America for three or four years of special study in Mathematics

Boston, Aug. 5th 1890.

Rev. N. G. Clark, D.D.,
Amherst, N.H.

Dear

My Dear Dr. Clark,

Rising Hale, Mr. Justice Hale,
family were so distinguished
in Exeter, you & are aware
are prominent still. His son
was Prof. of Mathematics in
Mt. Holyoke. He was there,
~~some~~ in your & Lawrence
your letter & from years of
physical suffering in Mathematics

and physics, and you have yourself done not a little to pave the way for his studies.

We have great hopes centred in him and in his prospective work which I am sure you share with us in same degree and which a more immediate acquaintance cannot fail to strengthen. With sincere regards. I remain

Sincerely & faithfully, D. C. Green

Address 22 Nakano Cho 235
Ichigaya,
Tokyo, Oct: 7th: 1890

Rev. N. G. Clark, D.D.,
Boston, U.S.A.

Dear Dr. Clark,

As you will see by the new direction at the head of my letter we are about moving to our new quarters. The house will be done in about ten days or a fortnight. It will be a great satisfaction to be in a house of our own planning where we shall have more room. We could not very well spend a winter when we are and even now ~~that~~ since the season of cool nights has set in, we are at times quite uncomfortable.

The air is full of controversy, as you will see by looking through the Japan Mail of Oct: 4th. In that number you will see two articles or rather the hash of two articles by Takahashi Goro, in one of which he goes for Mr. Knapp, and in the other insinuates that Mr. Yokoi is a Unitarian. Mr. Yokoi's name is not mentioned but he is the man aimed at. There is also a resumé

of an article by Mr. Kozaki, which does him great injustice. All these articles are dressed up by some one who is under a strong anti-evangelical bias.

There is also a note in the same number by Mr. Knapp in which he replies to Takahashi Goro and claims Mr. Yokoi as a Unitarian. Do not worry about Mr. Yokoi. Mr. Knapp's definition of Unitarianism is so elastic that he seems to have room enough in it for any one who shows an interest in historical criticism, while at-others it seems to bar out all who have any faith in supernatural religion. Mr. Yokoi has expressed himself so decidedly on the question of miracles and the divinity of X that I do not see how he and Mr. Knapp have any common ground.

Before the next mail goes, I shall hope to be able to send you something from Mr. Yokoi's own pen on this subject.

The Mr. Kato who is referred to in one of the Mail articles was recently a Presbyterian minister. A few years ago he

offered the Union of the Congregationalists and Presbyterians on the ground that the former were not orthodox. His latest claim to notice before he would vote to Unitarianism was a question he propounded about Mr. Uesima. It was:- "Was Mr. Uesima a Xn?"

Send by this mail to the Xn Union an account of the funeral of the wife of Lt. Gen. Katsura, vice Minister of War. She was a Xn and a member of the Bancho Church. You may be interested in reading it.

But the mail closes in a few minutes and I must sign myself

Yours truly

D. C. Greene

Rev. D. C. Turner

Tobias Oct. 7. 1890

Insp.

22 Naka no Cho, Ichigaya,
Tokyo, Japan, Nov. 3/90.

Rev. N. G. Clark, D.D.,
Boston, U. S. A.,

Dear Dr. Clark,

Many thanks for your letter of Decembdate, (Aug. 29th & Sept. 3rd). I note what you say about Evarts and Mr. Moriai. Evarts thought Mr. M. needed even more time than he gave him. I am sorry that the bill was a charge against you, and wish very much that Evarts could have given his time outright. Both he and I appreciate your kindness in meeting the bill and thank you for it.

May I call your attention to the action of the Mission with regard to the extra $150 a year allowed to us because of the ~~[illegible]~~ greater cost of living in Tokyo? I have looked upon this as a matter of course and shall feel much disappointed if I am obliged to close the year without ~~this grant~~ it. Mrs. Green and myself have strained every nerve to keep our expenses down, but we cannot keep them

~~at the~~ within the ~~figures~~ ordinary salary of our missionaries. The ~~extra~~ charges for local travel ~~alone~~ beyond what our other missionaries need to pay, would alone amount to nearly half the extra allowance asked for. The cost of getting my children to church on a ~~days~~ Sundays would amount to $25.00 a year. Beef is more than twice as high as in Kyoto; ~~and~~ wages of servants are also much higher.

Some of the Presbyterian missionaries have told me that $200.- would mean suitably, upward the difference in the cost of living ~~between~~ in Tokyo & the country stations.

We are in our new house at last. It is pleasant to have more elbow room. The other house which we hired did fairly well for the summer, or would have done so but for one room, which we had to use, though it was so damp that mould formed continually under the beds. We became anxious about the health of the children, but I judge that no serious harm resulted. Mrs. Green is pretty well. She has more work on her hands than I wish she had, but I planning for a fair

amount of vacation. I think she will maintain her good health. The great problem is the education of the children. The rates charged at the schools about here are prohibitive. At a German school not far off, the charge for ordinary branches is $12.00 per month. Greek, Latin &c are extra. At a school in Tsukiji (the foreign quarter) the rate is $5.00 per month for the 1st child and $4.00 for others of the same family.

Mrs. G. besides doing most of the teaching of the children (our daughter Mary & myself help) attends two Japanese services on Sundays, has two regular evening appointments each week, a singing class Saturday afternoons, besides women's meetings at irregular intervals.

She presided at a meeting of 400 ladies not long since and made an address of abt 3/4 of an hour. She was intending to go to Nikko tomorrow, but the Emperor's birthday came on, unexpectedly soon, and made it impossible to get the passport.

Our residence passport is a very satisfactory one — the only one of its kind so far as I know which has been issued. It describes me as

the employe of the Bancho Church, ~~but~~ and the term employe is modified by the wording of the petition in response to which the passport was issued. The petition stated, I am told, that I was to be employed <u>without salary</u>. The passport then goes on to say, that I am employed to preach religion, or rather as a preacher of religion. I think this describes my relation to the Bancho Church quite accurately. This passport is interesting in that it implies that a Church can hire a foreigner, and also that it recognizes the lawfulness of religious preaching. We have been in hopes that this might serve as a precedent for a better kind of travelling passports, but as yet no improvement has been made. At the Foreign Office the other day, the Rankai Commissioner having asked a friend of mine, if missionary work would not come into the category of scientific investigation

Missionary work was never more trying than now. It is hard to be merely an advisor and see things going wrong which one feels could be easily set right if one were only clothed

with authority. Then again the hardy a week passes without some more or less trying reminder of the fact that the Japanese Yus have set up for themselves. If they would go the whole figure and assume the entire expense of the work it would be less trying; but that they cannot do, yet they are often reluctant to modify even in a small degree their plans in deference to our judgment. Sometimes they even anticipate our approval and practically decide important questions without consultation. These difficulties are inherent in the problem we have before us, and I generally am able to look at them with a fair degree of philosophy and, I trust, Yu grace, tho of the last I am not so certain, but I cannot help sometimes wishing for more authority and more scope for the power I feel there is in me, and at such times the waiting ~~and~~ attitude waiting for calls to service - is very hard.

There has sprung up here a tremendous venerance for German scholarship and I am very sure that our most prominent pastors would like to see a German in the theolog-

ical chair of the Doshisha, or at least an American or perhaps a Japanese with a thorough going German education. I believe the small number of students in the English Theo. Dept. of the Doshisha is in large degree the result of this reverence for German scholarship and distrust of American scholarship. If the Japanese controlled the Theo. Dept. in the same way that they control the Science Dept. & the Dept. of Jurisprudence, it would not be long before a representation of German theology would have a prominent position in the faculty.

The German Missionaries, with Kraft & Co, have hit on a most telling translation of the term "liberal", and I suppose it is sound enough. The genius of the language gives the word of the adjective far more prominence in Japanese than it has in English ~~would otherwise have~~. It is almost as if we should say "liberty theology", instead of liberal theology. There is no word which sounds more sweet to the average Japanese student ~~that~~ than that which stands for liberty, and this one word has been worth to the advanced

for religionists at least ~~two~~ five years of hard work.

You will find in the Japan Mail for Oct. 4th, 11th & 18th, some articles relating to the ~~religious~~ theological position of ~~some of our friends~~ our friends Mr. Yokoi & Mr. Kozaki. In the issue for the 18th inst. is an article by me in reply to ~~some~~ a claim of Mr. Knapp upon Mr. Yokoi. The article of Mr. Yokoi's translation I refer, as about-waffian, was very satisfactory indeed, I think to Dr. Davis as well as to me.

Mr. Knapp is about to leave Japan, on account of being threatened with Bright's disease. He is said, I do not know upon what authority, that his own colleagues find him rather a heavy load to carry.

The situation as regards Unitarianism will be less embarrassing, if it were not for two impossible American Episcopalians, one a Rev. Dr. Lees who poses as a scientist, and the other a Rev. Mr. Doorman, who is said to be a Persian. Neither of the two seems to have any conception of courtesy, while both are dogmatic to the last degree. It is with a deep sense of humiliation that I

see their articles appear in the papers.

Dr. & Mrs. Hepburn celebrated their golden wedding last week. You will find an a/c. of the testimonial &c in the Mail of Nov. 1st.

You will share our satisfaction on hearing that our Evarts has been nicely Prof. Hart to serve as assistant in the Dept. of History. This will bring him in about $200 a year and will occupy but abt one hour a day. This ~~work also~~ will count as one course in his work for his Ph.D. It is expected that he will have the same work an next year also. It is thought that besides the $200 there will be some fees. This arrangement will free him from special anxiety this year, so far as finances go.

But it is getting late and I must close my rambling letter. Hereafter I hope to write more regularly, but the care of my home building, three miles away for our hired home ~~work~~ has taken a good deal of my time this present summer and forced me to an unwilling silence.

Yours sincerely

D. C. Greene.

Chicago, Nov. 3. 1890.

Dear Mr. Gilman

The following is the Declaration of Faith adopted by the Kaikwai now in session in Tokyo(Dec. 11th, 1890.).

The Lord Jesus whom we adore as God, the only begotten Son of God, for us men and for our salvation became man and suffered. For the sake of his perfect sacrifice for sin, he who is in Him by faith is pardoned and accounted righteous; and faith in him working by love purifies the heart.

The Holy Spirit who with the Father and the Son is is worshipped and glorified, reveals Jesus to the soul; and without His Grace, man being dead in sin cannot enter the Kingdom of God. By Him were the prophets and holy men of old inspired; and He speaking in the Scriptures of the Old and New Testaments is the supreme and infallible judge in all matters of faith and living.

From these Holy Scriptures the ancient Church of Christ drew its confession; and we, holding the faith once delivered to the saints, join in that confession with praise and thanksgiving:—

I believe in God the Father Almighty, Maker of heaven and earth, etc.(

(here follows the remainder of The Apostles Creed with which the Declaration concludes.)

The following is the Confession of Faith adopted by the Church now in session in Tokyo(Sec.iii.1890.).

The Lord Jesus whom we adore as God, the Only Begotten Son of God, for us men and for our salvation became man and suffered. For the sake of his perfect sacrifice for sin, he who is in Him by faith is pardoned and accounted righteous; and faith in him working by love purifies the heart.

The Holy Spirit, who with the Father and the Son is worshipped and glorified, reveals Jesus to the soul; convicts the world, man being dead in sin cannot enter the Kingdom of God. By His work the prophets and holy men of old inspired; He spoke in the Scriptures of the Old and New Testaments; is the author and inspiring Judge in all matters of faith and living.

From these Holy Scriptures the ancient Church of Christ drew its confession; and we, holding the faith once delivered to the saints, join in that confession with praise and thanksgiving:--

I believe in God the Father Almighty, Maker of heaven and earth, etc.(Here follows the remainder of The Apostles Creed with which the Declaration concludes.)

D. C. GREENE.
No. 22, Naka no Cho,
Ichigaya, Tokyo.

Japan, Dec. 11th, '90

Rev. N. G. Clark, D.D.,
Boston, U.S.A.

Dear Dr. Clark,

I enclose a copy of the ~~Con~~ declaration of faith recently (a few days ago) adopted by the Synod (Dai Kwai) of the Union (Presbyterian) Church. It takes the place of an elaborate confession which the Japanese could not longer endure.

Even the conservative missionaries, at least those who are in close relations with the Japanese, are on the whole gratified.

In one of your recent letters to the Mission you refer to the influence of Mr. Knapp and his associates as if the recent wave of liberal theology was in large degree attributable to him. He has perhaps contributed to its movement, but not so much as you suppose. The representatives of the Rotterdam Verein's Missionary Society (my expression is not exact and of course is not for publication, but it indicates well enough the mind I mean) have done more, but the chief influence after all has been that coming directly from America in the form of books, reviews & news-

papers. Apart from any purpose to criticise the conservative portion of the members of the American Board, I can but regard the course they have taken as especially unfortunate for us here. Our prominent pastors see the Congregationalist, The Independent, The Xn Union and the Andover Review. They know more about the controversy than the average country minister in America, and they see in the course of the majority an effort to restrict their knowledge of the theological agitation and thus to force them into forms of belief which under a freer policy they would not accept. This may be unjust to the Board, but it is their way of looking at the matter, and the restrictive policy has thus intensified the reactionary tendency which other causes had produced. It has counted to their strong national feeling and led them to resent from what they regard as an attempt to force a foreign system of theology upon them and has had not a little to do with watchwords "Japanese theology" & "Japanese Xty". However, heartily

I might agree with the policy of the Board I shld regard the time hit upon for asserting it as singularly unfortunate. It has ~~been~~ is responsible for no small share in the weakening of religious faith on the part of some of our Xns.

The Presbyterians have suffered quite as much as we have done. This may at first sight seem to tell against my theory, but really it does not, for the evidence of the same conservatism on the part of the Missionaries on the ground had the same effect with them.

The safest course for us now is the bold and confident policy, which implies a strong faith in the Scripture teaching to maintain itself against error. I am not over fond of rationalistic reading, but if I shld undertake to keep it away from such men as Mr. Kawamori & Mr. Yokoi that would probably need more than they do now and had it with the feeling that since I was afraid of it my theological position must be weak. They may be swamped by it yet, but not so quickly as if they suspected me of trying to impede their investigations. Patrick's method of leading his pig to Cork is said to have been tried by the Cabinet Ministers with the Mikado with success, &

has sometimes ~~wished~~ been tempted to wish that I might try it with some of our "Other wise" (I here borrow an expression of my aunt the late Mrs. E. C. Tracy of Windsor) Japanese. I believe, if well worked, the effect would be little short of miraculous.

I start for a tour in Joshu tomorrow. Mrs. Noyes has been quite ill for the past week. I hope she is better now, but am afraid she is not.

In haste

Yours truly

D. C. Greene.

Tokyo, Dec. 11. 1890.
Rec'd Jan. 7. 1891.

Tokyo, Japan, Dec. 23rd, 1890.

Rev. N. G. Clark, D. D.,

Boston, U. S. A.

My dear Dr. Clark,

As you have doubtless been officially informed, the Committee ad Interim of the Mission has asked the Prudential Committee for a grant in aid for The Christian for the first six months of next year. Since beginning this lettr, however, a mail has arrived and with it the good news that Dr. Merriman has arranged to meet the deficiency for them next year, so that it will not be necessary to bring the matter before the Prudential Committee at all. Dr. M. had written kindly offering to find money for any object I might regard as necessary, but which might be outside of the strict limits of the Board's appropriations. As I knew the condition of the paper I at once wrote to him asking his good offices. As the paper was then nominally at least an undenominational enterprise it did not seem wise to ask a mission subsidy and there seemed to be difficulties in the way of making it the organ of the Congregationalists. These difficulties hving been removed, the question of a subsidy from the Board was raised some weeks ago and after as thorough a canvassing of the subject as the circumstances admitted of, the report decision was reached. It would seem that a part of the objections raised against the policy of aid grow out of the thought that the Mission ought to aid, if at all, through the churches. With this thought I must take a decided issue. I do not believe in church owned newspapers. I believe firmly that a private company can manage a paper far better and far more economically than any church committee and that the evil which results from the use of money can be far more easily controlled when dealing with a private company than in the case of an ecclesiastical organization. The influence of the missionary is far more strongly felt by the one or two men who compose the staff of the paper than it can possibly be any eccles-

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astical organization and if they are not hampered by instructions from the annual conference(and as a private company they could not be) such a staff can be relied on to respect the rights of those who furnish the aid. The paper needs the aid badly enough. An effort was made to get contributions from public spirited Japanese to meet the deficit from month to month but without avail and the two men who really own the newspaper feel that they cannot bear the burden longer. One of them is in very moderate circumstances and the other, though not poor, finds himself much shortened by the hard times. To appreciate the pressure of the hard times, one needs only to look at the silk reports in the last issue of The Japan Mail. The sales of raw silk for this season up to Dec. 20th were 11,900 piculs as against 28,200 last year and 28,050 the year before. Not merely has the quantity sold been small, but the prices have hardly been equal to those of previous years, far from it when reckoned in silver, while owing to the almost famine price of rice the purchasing value of their receipts has been unusually small.

Such a time as this calls for great prudence in the matter of mission aid. A proof of discriminating sympathy will strengthen rather than weaken our appeals to a manly independence under more favorable circumstances.

I recently made a tour to the northwest of Tokyo. I was away just a week and visited Maebashi, Sano and Omiya. By the next mail I hope to write an account of it.

The Diet is in session. In spite of a good deal of hostile critiqism, it seems to me to be doing good service. Economy is the rallying cry, but it seems clear that moderate counsels will prevail. Two of our friends are on the Committee on Estimates. I have sought to urge upon them the importance of great prudence in any opposition they may feel forced to make to the plans of the government. It is said that both of these gentlemen are giving their influence against extreme measures of

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economy. The Minister of Foreign Affairs who was baptized in Germany and who maintains his interest in Xty is regarded as the coming man. This gentleman, Viscount Aoki, lacks the long experience in public affairs and the wide popularity of some of the older men like Count Ito, Count Inouye etc. but he has shown great ability and has won the confidence of all but the hopelessly conservative by his management of his department. He is the first of the second generation since the revolution to reach a cabinet position. It is interesting to note the strength of the progressives in the Diet. The conservatives are more or less noisy, but they have no stength worth mentioning. Japan is thoroughly committed to progress and I believe her parliament is to be creditable to her reputation.

I am sorry Evarts failed to answer your letter about Mr. Kishimoto. He was extremely busy in his work and I presume he was absent minded and forgot to answer it. He is quite a little inclined to be absent-minded, Iam sorry to say. He has been appointed assistant in Am. History and is a little morbidly afraid, I fear, of failing to meet the wishes of those who secured the position for him. He seems to be doing well and keeps us fully informed as to his work. He plans to take his Ph.D. in 1893, I believe. This position gives him $200,00 a year and counts as at least as a half course towards his doctorate. If his health holds out his finances will now take care of themselves so to speak and we are quite happy about it. He has joined the Sunday school of Dr. McKenzies church.

With sincere regards, yours faithfully

D. C. Greene

Tokyo, Dec. 29, 1890.

Rec'd Jan. 20, 1891.

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B. C. Nim

D. C. GREENE.
No. 22, Naka no Cho,
Ichigaya, Tokyo.

Jan. 19th, 1891.

Rev. N. G. Clark, D.D.,
Boston, U.S.A.

Dear Dr. Clark,

We were greatly distressed to receive your letter with regard to the appropriations. It would seem that the Bd. Com. could not have thought themselves through when they asked such a serious reduction. It would be far better to recall a part of the missionary force, than to deprive the whole mission of so large a share of the funds necessary for carrying on its work. It is possible that at a more favorable time the effect of such a reduction would be to arouse the Japanese Christians to a truer sense of their responsibility, but it would hardly produce that effect now. The deep interest in political questions combined with other causes has lessened somewhat the enthusiasm for religious work, and intensifies the difficulty of raising money which arises from the hard times. In my last I called your attention to the silk statistics as indicating the pressure of

the hard times. The returns of the foreign trade of Japan for 1888 & 1889. (those for 1890 are not yet available), show that the value of the silk exported, constitutes over 40 o/o of that of the total export trade, but for the season of 1890 & 91 ~~only about 48 o/o~~ the total amt of the silk exported ~~is only~~ up to Jan 17th, was only abt 44 o/o. of the silk export for the corresponding period of 1888, and about 48 o/o of that for the corresponding period of 1889. You can readily understand how scarce money must be under such circumstances.

Mr. Noyes happened to mention to one of the Episcopal missionaries the great retrenchment asked of our missionaries, and said that our estimates were cut down 1/3 for $27,000. Then upon the Episcopal missionary said there must be some mistake for their appropriation for general work exceeded that sum. Yet the work of this four Episcopal societies is but a little more than one third of that of our mission. This may show that as missions go our work is already on a very economical scale, and any such sudden retrenchment must result

in very great loss. It is not merely the failure to make advance & push the work into new places, but the retrenchment involves the loss of nearly all we have already gained. The stoppage of work in places where it has many reached the stage of organization, too often means the almost total loss of the work already expended. Sometimes the result is worse than that, for it is notoriously difficult to take up arrears work which has thus been abandoned. The ground has been burned over, so to speak, & it becomes exceedingly difficult to rearouse the interest in Xy.

In what you write about the Tokyo appropriation you put me in a tight box. Before reading your letter, in common with the Missionaries in Niigata & Sendai, I had assented to the use of the N. J. Reserve Fund in aid of the Jap. Home Mission Society, since at least a fourth of the work of that Society is within our field, but now I find that we are expected to pay the expenses for Evangelistic work during the last half of 1890, out of this year's appropriation. It so happens that the last month of 1890, the work of the Station was at a low ebb, but even at that low ebb it would be difficult to carry it on for Seven (7) months in accordance with the terms of your letter.

Perhaps it may have been thought that the estimates for Tokyo represented in the main new work incident upon my settlement here, but such is not the case. When I took over the work the Mission was paying Yen. 77.50 monthly towards the salaries of evangelists in what is now my field, ~~but~~ while my ~~expen~~ disbursements for that object this month will be Y. 72.20 a reduction of Y. 5.30. It seems probably that one of these evangelists may be transferred to Sendai soon, but his place ought to be made good by taking at least two of the graduates of the Vernacular Theo. Sem. next Summer for the fresh work.

When I took over the work the Tokyo Station had no funds at all and the $500- asked for as a special for 1890 was my sole dependence. If I had known the state of my field as I now know it, I shd have asked for $1200- instead of $1000- for 1891. There are two places in my field which if they can be aided for a few months longer will be able to support themselves. One of them is just ready to build a Church. Unfortunately both are without evangelists. Even with my ~~appro~~ estimate as it stands it will be difficult for me to aid these two embryo

churches. If the estimate is to be reduced by the amt of my disbursements for the last year, it will be impossible to aid them at all and the other work now on hand must be cut down nearly 50%

Is it possible the Bd. Com. wish us to make that reduction?

I am almost inclined to resign so as to relieve the Board to the extent of my salary. Certainly it will be better to recall any one of the missionaries rather than cut down the Doshisha to the extent of $4/5.00 — as your letter for Chaddock.

Allow me to say a few words with regard to my personal debit. It stands on the books as $28.8.82 but of this $120.62 really belongs on the Home a/c. There is a nominal ~~Deficit~~ over expenditure on the Home a/c of about $65.00 but nearly all of this represents material on hand which can be gradually used in repairs, but owing to the fact that the a/c. is not yet closed only $120.62 is included in my ~~[illegible]~~ debit balance at the close of the year. This would leave $138.20 as belonging to my personal debit. There was besides a mistake in my favor in my bank a/c. which was not detected until ~~the year~~ after the year had closed which reduces the debt to $90.19, ~~or~~ i.e. my personal debt aside from the overdrawal on the Home a/c.

This 4/90.19 I expect to work off in the course of the year. The house overdrawal, I propose to take care of myself. The bulk of the material on hand consists of paint, which will be needed within a few years, and it can then be taken over on repair acc. at what it cost. There is enough to paint the entire house. There is also some hardware which will be available for Miss Shed's house in Marbashi, & some other outstands.

I had hoped to get off this mail a letter with regard to my terms in Joshu but I have not been able to write it yet. The National feeling still runs high, but it must not be forgotten that this does not mean conservatism in any radical sense - indeed the noisy people are the ultra liberals. They mix up with their political liberalism a great deal of talk about preserving the true Japanese spirit which deceives some people. They are not afraid that the government will move too fast in the direction of free institutions, but rather that it will not move fast enough. Thorough going military discipline of the German sort would do these young men a world of good. They suffer & the country suffers because they do not have it.

Yours sincerely D. C. Greene -

Tokyo, Jan. 5/6, '01
Recd Feb. 16

22 Naka no Cho, Ichigaya, Ushigome,

Tokyo, Japan, January 28th, 1891.

Rev. N. G. Clark, D. D.,

Boston, U. S. A.

Dear Dr. Clark,

In accordance with my promise, I will try to give you an account of my visits to Joshu made last August and December. As you are aware, the railway now carries us into the heart of Joshu, so that instead of being nearly two days in getting to Maebashi, as on my first visit to that region, one can finish the journey in about four hours.

Joshu is one of the most important silk districts in Japan. The people are nearly all engaged directly or indirectly in silk raising and everything else must give way to that, during the silk season. In old times the season began as soon as the mulberry leaves were sufficiently mature, usually the latter part of April, and lasted until nearly the last of June—sometimes running on into July. Now, however, the demand for silk for the export trade is so great, that it has led to the rearing of worms in the early fall, a practice by no means without precedent before, though little attention was formerly paid to the fall crop. Now the only limit to the business is in the ability of the farmer to find mulberry leaves sufficient to feed his worms upon and, if the trees would stand such frequent cropping, the season would be continuous through the summer. The last season was an especially trying one for all engaged in the trade, for what with the warm winter which led to the premature hatching of the eggs and the late frosts which killed the early leaves, the crop was a very short one, while the course of exchange reduced to a minimum the profits on the small amount of silk sold. This, as I have before written you, bears directly upon our work and helps to make the current year a difficult one for our Joshu churches, as well as a trying one for the agents of the Japanese Home Missionary Society, for

they have considered Joshu as their most hopeful place of resort when funds ran low. One not familiar with the life of these regions can hardly appreciate the extent to which silk raising has engrossed the activity of the people. It seems strange in mountain valleys, perhaps twenty miles from the main highways of travel and of trade, to find the people almost entirely dependent for their food supply upon the great grain markets of the East and North. Hardly anything save ordinary garden produce is grown in these districts in sufficient quantity to affect the market. The acreage devoted to the mulberry has been increasing every year, until it is hard to find a place on the steep mountain sides susceptible of cultivation which has not been reclaimed and devoted to mulberry growing. The mountains of Joshu, however, are steep and rugged and much of their surface apparently cannot be reclaimed without inordinate expense.

There are no more picturesque moutains in Japan than these of Joshu. There is one near Dr. Neesima's oldhome which as you catch its profile while ascending the principal valley, appears like an enormous wave suddenly congealed, ragged crest and all, when at its highest point. Another stands out like the roof of an immense cathedral. Nothing can be more beautiful than the prospect which this valley offers in the twilight of an autumn day. This glorious scenery would alone make the journey an attractive one. From a missionary point of view, the province of Joshu is ~~not less~~ more interesting, for there are few places where Christianity has gained a firmer foothold, or where its infuence on the life of the people is more marked. Out of the sixty members comprising the prefectural assembly, ten are Cristians, and in this ten are included the President and Vice President, besides several members of the Standing Committee. When one of the members of this assembly recently resigned in order to take his ~~place~~ seat in the Imperial Diet, his place was promptly filled by the election of another Christian. It was by a mere ac-

cident, one might almost say, that this province did not sent two Christians to the Imperial Diet. It is said that the movement for restricting prostitution, which has been gaining ground rapidly during the past few years, originated among these Christian men of Joshu.

My first appointment was at a small village not far from Haraichi, where a neat little chapel was ready for dedication. This is a branch of the Haraichi Church. The chapel is a neat sructure twenty four by thirty feet, and so far as I know no foreign money was given in aid of the building. At the dedication it was stated, that I personally took part in the first Christian service in the village, but it was so long ago that I had forgotten all about it. There were three addresses in the afternoon and three more in the evening, one of each falling to my share. The others were assigned to the four Joshu pastors, Rev. Messrs. Sugita, Sugiyama, Fuwa and Ide. There must have been nearly 200 present, in spite of a heavy rain. The service was very interesting and the many representatives from neighboring Churches testified to the good fellowship between these country churches. It was especially interesting to note the great improvement in the singing since I visited the province three years ago. This is partly owing to the various mission schools, but more I think to the teaching of music in the public schools. This instruction is by no means all that couldbe desired, yet, considering all the obstacles the authorities have had to contend with, the success has been most creditable, and is most noticeable in the country away from the direct influence of missionary instruction. Between the two services we were entertained by one of the principal men of the village, who while not a Christian himself takes great interest in the Christian movement. Maebashi was the next point, but owing to a delay inthe mails, the letter announcing my visit was so late that no notice could be given of the meeting which we intended to have held, so I was unable to meet many of the Christians, as the other arrangements for my tour did not admit of an ex-

tended stay.
tended stay. The plan was for at least one of the pastors to travel with me. Their expenses as well as well as my own, including both hotel bills and jinrikisha hire were in almost every case in a mysterious way provided for. How these bills were settled between the four parent churches and the small embryo churches, I did not learn. There is some loss of freedom under this arrangement, but my impression is that the gain is more than the loss. It is worth a great deal to both parties to maintain this relation of host and guest. From Maebashi we went to Takasaki where Mr. Ide was recently installed. Like all the other churches in this neighborhood this church is an offshoot from that of Annaka, Dr. Neesima's old home, though for a time it was independent and more or less closely affiliated with the Union (Presbyterian) Church. Here we were troubled by the heavy rain (I believe there were only five days during August on which it did not rain in this part of Japan), but I was able to meet several of the Christians both at the Church and at the hotel. Both the Takasaki and Maebashi churches have felt the influence of the depression which prevails, more or less, throughout the country. Under the care of Mr. Ide things are looking up in Takasaki, but there is as yet no marked change in Maebashi, though Mr. Terasawa who takes Mr. Fuwa's place is working energetically within the lines he has marked out. He graduated from the Doshisha last summer and it was hoped that he would give himself entirely to evangelistic work, but yielding to the pressure put upon him by his friends in Maebashi, he took a position in the middle school of that prefecture in order to relieve the church of his support, and gives to the church such time as he can spare from his school duties. His school duties are very onerous, for in addition to his duty as teacher, he serves as an assistant to the princpal in managing the business of the school. Besides all this, he regularly preaches twice on the Sabbath and teaches in the Sunday shool. There is also a lecture to young men one evening every week. Of couse this kind of work

can not last long, and I endeavored to

cannot last long, and I tried to help both Mr. Terazawa and the people to under stand this. He does not intend to keep up this double work, but hopes to give himself entirely to the pastorate after a time, but I am very sure he over rates his strength and the same time under rates to ability of the church to support him. ~~In a region like Joshu, at all events, a pastor needs to be a kind of bishop with a certain oversight~~ of the work in the smaller towns around his church. One of the busy pastors of this vicinity is said to be at home hardly more than three nights in the week because of the frequent calls of the evangelistic work outside the strict limits of his parish. In some of these outlying villages and towns, evangelists of less thorough education are stationed, sometimes under the care of the church, sometimes under the care of the local conference and sometimes under the care of the Japanese Home Missionary Society. In other towns more or less regular services are kept up by an arrangement with the pastor and the evangelists. Of course, the organization of this work is as yet very imperfect, but it points to a system not unlike that described recently by Dr. Dunning in the Andover Review. My next appointment was at Tomioka, a town of small note until the Government selected it as the seat of a large silk reeling establishment where nearly 600 operatives are employed. Here is a self-supporting church, but unfortunately it has been without a pastor for a long time. There is here an excellent church building save that the money gave out before the windows were provided for —not a matter of much moment in sommer, usually, though the Sunday I was there, we were obliged to give upthe evening service because the wind blew so hard that no lamps could be kept burning. There are some noble men and women in that little church and they would gladly call a pastor if a suitable man could be secured. They tell of one or two girls, operatives in the filature, who have become Christians and who longing to do

something for the church, begged to be allowed to sweep and dust the church, and how they seem to take a real pleasure in doing it as unto the Lord. They tell too of a village of charcoal burners about eight miles away, rough moutaineers, who heard of Christianity through a colporter of the American Bible Society and became new men. Their charcoal became known in the market as the product of Christian men and purchasers were glad to pay a higher price for it, because they knew it would be full weight without stones or dirt. It would seem that few places could be more attractive to an earnest Christian minister than this." Mr. Sugita was my companion here, but he was obliged to return home, so Mr. Ide came over from Takasaki to accompany me to Shimonita a little town not far from seven miles distant. Here were two young men waiting to be baptized, so we had three services, including the lectures of Mr. Ide and myself in the evening. We were most hospitably entertained at a private house during our stay in Shimonita, and most royal hospitality it was too. Our host was not a Christian himself but his wife was. He was much interested in religion and was very earnest in telling us the state of mind of his townsmen. It seems there was in town a company of young men, mainly school teachers, who were greatly interested in philosophy, and who were professedly agnostics, with a leaning toward atheism. How far we were able to help them I do not know, but what I have learned since shows that the work is moving on in a very encouraging way. The evangelist who was then stationed there has been obliged to give up his work on account of a severe attack of lung disease, but his place has been filled by another who seems to have the confidence of the people. It is probable, that a church will be organized here before very long. After a hasty visit to Annaka, I was obliged to return home. At the time of this visit to Maebashi, Miss Shed was absent in Kyoto. She finds her hands quite full with the work which the girls school brings. The school has had a hard time financially, but its friends think they will be able to carry it through

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Dr Greene

carry the enterprise through. The hard times taken in connection with the very wide-spread dissatisfaction with the results of the effort to westernize female education have chilled the interest of many of the friends of the school. A school building has been erected in a very modest style and is now occupied, though the economies forced upon the school committee prevented as much regard to the comfort of the students as would seem to foreign eyes almost absolutely necessary. The students are reported to be very loyal to the school and this loyalty is a great encouragement to the teachers. The debt of the school is said to be something over Yen 300'00, a large sum for the committee to shoulder.

Subsequently, I visited Sano, a manufacturing town of some importance on a new railway connecting Maebashi with the main line running north to Sendai and Aomori. My journey lay through a region where quite a little missionary work was going on which I very much wished to see, but owing to a mistake in the wording of my passport it was not thought wise for me to stop on the road. At Sano the work was carried on for nearly two years with little apparent result, but since last spring, a very encouraging interest has sprung up, chiefly in the outlying villages. There are now some ten Christians in and about the town. An evening service was held while I was there at which the evangelist, Mr. Nakayama, a graduate of the vernacular department of Doshisha, Mr. Ide and myself made addresses. Some sixty were present, a large number for the place, we were told. This work is in the prefecture of Tochigi where for some mysterious reason evangelistic work has been more discouraging than in most parts of Japan. It seems necessary to transfer Mr. Nakayama to Joshu, though it is unfortunate to leave Sano uncared for, just as the future seems assured. My next appointment was Omiya in the prefecture of Saitama. It lies twenty miles south of the Maebashi Railway. Under the pretense of mending the road

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Page 8 did not come with this.

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My letter has drawn itself out much beyond my purpose and my time is gone so, with sincere regards, I sign myself

Yours faithfully

Tokyo, Jan. 28, 1891
Recd. Feb. 20

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Yours faithfully

D. C. GREENE.
No. 22, Naka no Cho,
Ichigaya, Tokyo.

Jan. 30/91.

Rev. Judson Smith, D.D.,
Boston, Mass.

Dear Sir:-

Your favor of recent date notifying me of the $20.40 sent by the Painesville young ladies to Mrs. Kato, was duly received by the last mail. Supposing of course it was for Miss Kin Kato, recently of Salem & Wellesley, I was just about starting to call on her and inform her of her good fortune, when Mrs. Kato, the mother of the President of our Niigata School, called and presented Mrs. Ward's receipt. Mrs. K. is the nominal head of a semi-industrial school affiliated with the Presbyterian work. President Kato is a member of the lower house of the National Diet and a useful member too, I judge.

The country suffered a great loss in the burning of the Parliament or Diet House. The government would not have felt sorry if it had necessitated an adjournment (until day so out-lord), for the Diet has a mind of its own and is bent on putting

the government or short-commons. It may meet with dissolution, because of its pecuniariness. There is so great a difference between the mode of life of the officials and that of the common people that a popular assembly is seen to be troublesome. It has no constitutional right to interfere with salaries, but it seems to contain the expenses of the departments of certain defficients amounts and then suggests that the saving made by reducing salaries, saying, when complained of, that there is no harm in suggestions, but governments cannot understand how constitutions grow but will be at ease with simple regards

Yours faithfully
D. C. Greene

Jan 20 1891.

P. S. I enclose a letter to Mr. J. N. Harris of New London, which I will thank you to read and forward, if further with your commendation. D.C.G.

D. C. GREENE.
No. 22, Naka no Cho,
Ichigaya, Tokyo.

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Mar. 5/91.

Rev. N. G. Clark, D.D.,
Boston, U.S.A.

Dear Dr Clark,

Your favor of the 12th of Jan. was duly received & also the book you kindly sent. I have not yet had time to examine it, but I am sure from your commendation of it, that it will be useful to me and my Japanese friends. and thank you very much for your thoughtfulness in sending it.

Dr. Merriman has just sent me a list of books which he and others have collected for the use of the pastors about here. It contains many valuable books and I am expecting to see the library become a very useful institution. Some of his good friends in America would be startled to see the titles of some of the books which have been ordered from here, but I hope Dr. Merriman will be able to get them all. In various ways our pastors have learned the comprehensive character of the libraries in our American theological libraries and they will not rest content with anything less liberal

here. It is my firm conviction that the only way in which we can hold our young men is by according to them the fullest opportunity for independent investigation which our means afford. I have heard that some of the Doshisha Faculty did their best to prevent the purchase of such books as those of Baur and Strauss. This was in my judgment a tremendous mistake. ~~Otherwise~~ One day last summer as I was going out of the Bancho Church I saw three Ph. D.s talking together in the vestibule, and after a little a Canadian A.B. came out and joined them. One of these Ph. D.s was a graduate of the Yale Divinity School and took his Doctorate ~~there~~ and is now lecturing on Ethics at the Imp. University Yale University; the second was a graduate of Oberlin who took his degree from Michigan University; the third graduated at Oberlin and took his degree at Johns Hopkins University. One of the standing committee of the Church after graduating at the Imperial University in Tokyo, studied in England and Germany for several years and is now Professor of Political Economy in the University. Another Johns Hopkins Ph. D. who has lately been appointed Professor at the Imp. University

is occasionally seen at this church. The pastors of these men must be well taught and ~~[illegible]~~ encouraged to undertake independent investigations.

The result in Mr. Yokoi's case is at least encouraging. There are comparatively few of our N. E. pastors who know as much about radical German thought as he, and he is standing firmly on evangelical ground. It is too early to speak positively about Mr. Nishimoto, but I think he will come out right. He writes apropos of his article in the Unitarian Review "But don't imagine I became a Unitarian. I am a thorough X'tian." Mr. Allen the editor of the Review ~~at~~ remonstrated against Mr. N.'s criticisms of the Unitarian work in Japan and wished to have it stricken out of the article, but N. would not listen to it. There was quite a sharp correspondence, my son writes me, ~~but~~ and finally it was agreed that the criticism shld stand but that Allen shld append a note stating his view of the matter.

Dr. Davis is for some reason much depressed and consequently has acquired the faculty for collecting discouraging information from places where most of us cannot find it. Nearly all of the

articles to which he referred ~~to~~ in his letter to the Advance, I read as they appeared and I claim they did not - when fairly interpreted support his view. He holds tenaciously to the view that the Scriptures are absolutely inerrant, or would be if we could get at the original MSS. and any departure from this belief he looks upon as destruction of the very foundations of the X^n faith. Whenever any statement of belief is made by our Japanese friends which is inconsistent with this theory of the inerrancy of the Scriptures, he is much alarmed.

Now there are few of our pastors who hold that view. It is almost certain that Dr. Nesima did not. It is not probably that Mr. Yokoi and Mr. Tamamori will ever ~~hold~~ ~~accept~~ ~~take~~ come to regard the Scriptures as inerrant. They do not and probably will in the future allow much scope for the religious consciousness, but they will hold firmly to the essentials of orthodox Xty. Mr. Yokoi sees as clearly as you or I the marks of bias in the new critico-historical theories. He speaks as strongly of the divinity of X as any one can ask.

He has asked me to give a course of lectures on the Old Testament ~~when~~ in this Church when

it is finished, perhaps, in May, and I expect to take much satisfaction in doing so.

If our theological students could have had the patience to have gone into these matters more thoroughly while in the Doshisha they would have received a less severe shock on ~~learning~~ learning of the representations of liberal Xty. but it is not strange that now the shock has been received it takes them a little time to recover themselves. There is no need of discouragement, but only patience and forbearance.

You have heard in various ways no doubt of the attempt to force the ceremony of bowing to the Emperor's photograph or copies of his rescripts upon the Xns. Two ~~professors~~ Xn instructors in the High Middle School of Tokyo have been dismissed and it remains to be seen whether the third ~~with~~ and last will not have to go. Report says further that the Principal of the Kyoto High Middle School has got himself into trouble by saying that every one was free to do as he pleased in the matter.

The organ of the Union (Presbyterian) Church has been suppressed for criticising the action of the government in removing the non-conforming teachers. This excitement originated among the students and the easy submission of the educational authorities has done great harm. It has led to an epidemic of disorder which cannot soon be checked, though the severity of the epidemic is likely to hasten the end of the reactionary movement, in that it can hardly fail to awaken the apprehensions of the moderate men of all parties. The Principal of the Tokyo Middle School has behaved badly in doing what is in its spirit an unconstitutional thing in removing the teachers and the Minister of Education has not been above supporting him. It is a sad disappointment to those of us who supposed the article of the Constitution guaranteeing religious liberty was to be interpreted in a generous spirit but after all, this fostering of a spirit of insubordination among the students is perhaps the worst evil of the two.

This talk about the Japanese paying more regard to filial piety and showing more deference to age

than the people of the West is sheer nonsense. I doubt if there is any country in Europe or America where the youth are more willfully self-assertive or where the rights of age are more ruthlessly trampled under foot than in Japan.

The Doshisha has from the first suffered from the greater or less insubordination of the students. Of late years we seemed to be getting the better of this evil, but I greatly fear the present epidemic will give trouble to our teachers also, though recent letters are very hopeful in their tone.

The school needs a large increase to its library. The Germans with their small school have 10 000 vols. The Presbyterian school is far better equipped in this respect than the Doshisha. Our teachers cannot do the work expected of them in a way to retain the respect of the students and for community unless they can receive help here.

$10 000 is none too large a sum to ask for and I very much wish you would bear this in mind and if you see any such sum waiting for investment, pray do not fail to let the Doshisha have the benefit of it, if possible. Such a

gift would do much to win the confidence of the Japanese in the Scholarship character of the School.

By the way, don't you think such a man as Prof. Stearns of Bangor, could be induced to come out here for a couple of years for service in the Doshisha? There is a great demand for a Japanese teacher of theology, and our Japanese friends will press this very strongly unless we can forestall them in some way. Prof. Stearns' recent invitation to Newbrook would show the Japanese that he is man much respected and their pressure could be avoided for a time, while his influence upon the School, both as regards teachers and students, could hardly fail to be very healthful. It seems to me this is something worth thinking about. Some friend of Prof. Stearns could doubtless be led to smooth over the financial difficulties.

Yours very sincerely

D. C. Greene.

Prof. Wm. S. Ladd
Recd Mar. 22/91.

D. C. GREENE.
No. 22, Naka no Cho,
Ichigaya, Tokyo.

April 10th, 1891.

Rev. N. G. Clark, D.D.,
Boston, U.S.A.

Dear Dr. Clark,

I have just returned from attendance upon the Annual Conference of Congregational Churches in Okayama. The gathering was on the whole and encouraging one — indeed if the Home Missionary Society, which I be included there was room for a more enthusiastic description but I would leave that for others. Mrs. Greene who attended the weekly prayer meeting of the 1st Church last evening tells me the news of the meeting at Okayama and the prompt subscription of the present of some Y.25 — called out many expressions of strong hope that the beginning of the evangelism of the Japanese church. This scheme for getting rid of the debt has wrought some good fruit already, for it has given the directors courage to persevere in second pieces of work which they had thought for economical reasons to abandon or postpone.

over into other hands which of course meant a limitation of our means for other work.

Owing to the failure of some of our workers from ill health or family reasons, I am able to scrape together some $1,150 to aid a plan for a special visitation of all the churches of our connection. In North Japan the delegation consists of Rev. Messrs. Miyagawa & Osada. A better selection could not have been made. I have been asked to go with them, and shall do so far as I can.

By the way, I hear that Dr. Davis is hard pressed on account of his children's expenses in America. He says it costs him last year $650 — beyond his allowance of $450 for the Board.

Don't you think some good friend, or friends, can help him over this hard spot by a gift of say $350 or at least $300? Certainly he is too good a man to be hampered by such a burden. He feels much easier now than he did before the Okayama meeting. Every thing seems to have encouraged him. The

Neo Cmd, the Missionary meetings, the conferences between Japanese & foreign workers and the ordination examination. He told say the special crisis which led to his Adam letter had been safely passed. Now if his private affairs could be made easier, I think future crises would give him less anxiety.

You may be interested to know the plans of my children.

Everett receives a scholarship of $200 & earns $200 as "Assistant in American Healing" besides some odd sums for miscellaneous work, which with what he had at the beginning of the year amounts to something over $600. Next year he expects to get a proctorship which will give him a room & thus increase his income a little.

Craig expects to enter Harvard in the Autumn. He hopes to receive; (1) Price Greenleaf aid with extent of about $150. (2) Board aid $150. (3) $100 for singing, perhaps $150. For $500 he can pull through Freshman year, I think. He

has already received an offer of $3.00 a Sunday for singing in Dr. McKenzie's church, but he was in the middle of an engagement at Auburndale which promised him help in vocal culture; so he preferred to stay where he was, thinking it more ~~economic~~ profitable in the end.

Jerome is also planning to help himself by singing. He sings now in the Methodist choir at Auburndale and has lessons in vocal culture from a Mr. Davis who seems to have a high reputation for skill in that line. He intends to enter College in '92 and will have essentially the same pecuniary help Craig now has, unless his success as Editor in Chief of The High School Review of Newton enables him to enter College with a little more money in his pocket. He hopes he may get from $100 to $200 for this enterprise.

Fannie at Wellesley holds a scholarship of Mr. Denison's which gives her board and tuition so that with the $150 from the Board she is comfortably off for this year. The Board allowance

Sepo Aug. 29th, her 20th birthday. This will make her finances more difficult than the boys, but I think some way will open for her continued stay at Wellesley.

You would that you did not understand about my private debt. My a/c was essentially square when I left home, but owing to the high rate of silver we became entrammeled. The first nine or ten months after our return to Japan are not favorable for economy and we found ourselves in arrears, but not so badly but that we can manage it. The deficit on our home a/c. of about £160 is what makes our a/c. look bad. It is for the time charged to our private a/c. as I work I have some things left over, paint, hardware &c which will just about cover this and when the time comes for the next painting nearly all of this deficit can be cancelled. The Com. ad Interim did not treat me very fairly in the matter of the proceeds of the land sold. They were unwilling to look into the merits of the case but simply decided that in view of the gross debt of the Association they could not ask an increase, though that

reduced the size of my house after the Building Comm. had approved my plans, and had ~~introduced~~ made use of cheaper wood in construction than in any house built in the Mission for the past ten years. I do not think it my duty to argue the matter before a committee which takes such a stand. Within two years I can come the a/c. probably, or at least reduce it to manageable proportions. The principal portion will be largely reduced by the close of the year.

Rec'd May 1 1897

We are hoping that ex-Senator Blair will be transferred to Japan as Minister. It will be a place in which a man here who has some sympathy with religion. Why is it that men of common sense do not see that a California man is presumably unfit for diplomatic positions in the ~~far~~ Far East? They are almost sure to bring with them prejudices against Orientals which will seriously interfere with their usefulness. But I must close, with sincere regards. Yours truly

D. C. Greene

D. C. GREENE.
No. 22, Naka no Cho,
Ichigaya, Tokyo.

April, 22/91.

Rev. N. G. Clark, D.D.,
1 Somerset-Street,
Boston, U.S.A.

Dear Dr. Clark,

Your letter of March 23rd came to hand yesterday. I note what you say as the effort of the Prud. Com. to avoid debt, and should be sorry to be understood as criticising that effort, or at least the spirit which it embodies. As to the strong ~~words~~ used, my criticisms, though perhaps ~~[illegible]~~ through the stress of great disappointment they may have been somewhat unguardedly expressed, do not emanate from any lack of appreciation of the embarrassment under which the Committee labors, or of the wisdom which its conduct of the large work entrusted to it has displayed. Still I must feel, that a smaller number of missionaries in the field better supported, would accomplish more than a large force with slender support. Under our present arrangements, it would seem, that men who have educated at large expense, must either go into secular life or be taken up by other missions, and churches which with a few months more aid

Tokyo, April 10, 1891

would become self-supporting ~~to~~ must be left without evangelical instruction. In my own field there are several such entire churches which are in danger of being lost because of this retrenchment. I know this field tolerably well, and I must say that I would prefer have ~~than a few~~ seven or eight missionaries, the equivalent of, say, four families, withdrawn, than to have the appropriations cut down. It looks to me, as though the Episcopalians ~~were~~ ~~were~~ Missions were about to ~~be~~ push ~~with~~ their work with new vigor, and that we shall find ~~a~~ them before long ~~a~~ to be serious competitors. They ~~a~~ seem to be well supplied with money and ready to avail ~~itself~~ themselves of any helpers whom we are forced to drop. Even the small American Episcopal Mission is said to spend more money on its work than we do on ours which must comprise four or five times as many Japanese Xns. ~~If we~~ I do not think, I am specially narrow minded, but I cannot contemplate our evangelists taking service with the Episcopalians with equanimity, especially in view of the strength of the high church party here. At the funeral of the late U. S. Minister there was a large attendance of clergy, seventeen

including two bishops,
I was told and then with the choir boys made a great show. It seemed ~~too~~ too much like Buddhist mummery ~~to me~~ to me and could hardly look at it with patience. I do not want to see men that I have helped to train & who have been supported by the descendants of the Pilgrims for three or four years aiding in such formalities.

Would it not be a better way for the Bd. Com. to look carefully over its ~~field~~ work and see if there is not some mission which might be given up, that with a narrower field it might do the work it does do more thoroughly, and because it does it more thoroughly, really accomplish more good in the end?

~~Turk~~ The history of Turkish Missions seems to show that Americans can work ~~there~~ in Turkey to better advantage than ~~other Nations~~ missionaries from other countries. ~~and~~ This and the large capital, not of money so much as of work, invested there would indicate the wisdom of supporting the Turkish Missions ~~that~~ organized. Our relations to Slavery will always ~~make~~ give African missions an especial interest to Americans, which our geographical relations to China, Japan, Micronesia the

Sandwich Islands will constitute a solid ~~ground~~ reason for keeping at their highest state of efficiency the Missions to those countries. It seems not, however, worth to consider whether we have an equal duty to India? ~~Whether~~ Is it not possible that one of the Indian Missions might be given up and its property disposed of to some English Society?

There are questions which ought not to be answered off hand, I know, but I can but think them worth considering, unless the Constituency of the Board can meet the needs of the present comprehensive work.

The liberal movement among our Japanese pastors has apparently resulted in one defection – that of Mr. Kanamori. I enclose a copy of my last Newsletter, ~~which~~ It is my custom to send to all the stations every two or three weeks a Newsletter, and the last number is devoted chiefly to Mr. Kanamori's case. The only change I would make in the statements of the copy enclosed is, that Mr. K. would seem to have overstated some of his positions, or at least to have been misapprehended by his hearers, when

he ~~made the statement to~~ explained his position to the Church ten days ago. He appears anxious to preserve his present friendly relations with the Missionaries, & will probably hope to retain his connection with the Kumi-ai Churches. This latter is hardly possible, for he has little influence with the Xns. The trend just now is certainly toward a more conservative faith. The meeting at Okayama showed this clearly. Mr. K. would seem to occupy the position of the German Missionaries, which is essentially that of Reim, though he made the impression upon his hearers, some of them certainly, that he stood nearer in line with Mr. Savage of Boston. He has no sympathy with Mr. Knapp's frivolity. Mr. Kanamori is said to have decided to start a Congregation of his own, if he cannot bring his Church with him. He may succeed in this, but unless he is helped by the Unitarians or the Germans, he will find it uphill work financially, for his Congregation will almost inevitably be made up of impecunious young men for a considerable time to come.

We are sorry for Mr. K, and shall do all we

can to help him. Mr. Yokoi is very firm in his adherence to the fundamental doctrines of evangelical Xty, and so, I think, are all our prominent men.

Without any special concert, Messrs. Ebi- & Kozaki are expected up to attend the dedication of Mr. Yokoi's church the latter part of this week, and Messrs. Miyagawa & Osada ~~the~~ will come up the first of next week, so that there will be no lack of good counsellors in this emergency.

It is expected that Mr. K. will give a written statement of his views next Sunday P. M. & that the Church will thereafter decide what to do. I hope a council will be called, but it may not be possible to secure one.

Kindly do not let any of this ~~[illegible]~~ get into the papers until after the decision of the Church is reached, ~~unless, in some way, the matter is published~~ unless through the publication of the matter by others it may seem wise to give in your own language some of the facts above referred to.

Yours most sincerely

D. C. Greene.

P. S. I enclose also a somewhat soiled copy — I am sorry for the soiling, but it is the best I have — of the German original of the concluding paragraphs of an article in the Japanese organ of the German missionaries. You will be interested in reading it, I am sure. W.E.

Unless the Ret. Com. can see its way to restore our appropriations, I can but hope that the Rev. Mr. Coates will not be appointed a member of the Mission.

By the way, if a new Minister to Japan has not been appointed, may we not ask you to use your influence to secure a good man? if possible one from the East, or at all events not for the Pacific Coast? One need not be gifted with extraordinary common sense to see that the unfortunate anti-Oriental feeling so rife in California is not a good preparation for usefulness here. Mr. Swift seemed glad to notice the liberality of the Missionaries by insisting on technicalities which Judge Bingham was always glad to make easy for us.

Mr. Noyes' passport is essentially the same as mine. Then follows an ~~update~~ noteworthy

simply because ~~they~~ in them we are recognized distinctly as Missionaries; but they do not give us liberty of travel — less even than Mr. O. H. Gulick and others nominally at the open ports have. Mr. Gulick's legal domicile is either Nagasaki or Osaka, I believe, and he is in Kumamoto merely as a traveller, in theory. He can get a 3 mos. pass, but ordinarily only two weeks passes, only we can spend the time while waiting for travelling passes at home. He is forced to return to his legal domicile, which means much loss of time and considerable expense. Mr. Noyes has not got this start of us. He took his cue from me and simply followed my suggestions. It is my hope, to see an arrangement made after a while by which we Missionaries can be employed by the ~~Board~~ ~~for~~ Missionary Society as travelling evangelists. So long as we ~~are~~ can now be employed as local evangelists, as Mr. Noyes, myself & some others are "without compensation", in the words of the ~~from~~ ~~[illegible]~~ petition, there would seem to be no reason why we may not be employed in the former capacity. I am trying to work this up.

W.E.G.

Recd May 13

Dear Dr. Clark I send this copy, the last but one, 13th copy. 245
as the others are on thick paper which does not take corrections so well. I think you and read it. Yours truly D. C. G.

TOKYO NEWSLETTER No. 8, MAY 1891.

Mr. Yokoi's new church was dedicated Saturday, the 25th of April. As may be seen from the engraving in the last number of the Christian, the exterior is very tastefully arranged. It needs the tower to make a complete whole, if I may be suffered to use so tautological an expression. but even as it stands, it is a credit to Professor Tatuno who planned it. The interior is less successful, but this was in large degree owing to the lack of funds and can be remedied at almost any time. It was a an interesting occasion. Mr. Ebina made a good speech, on the whole the best of all, unless the very neat speech of Dr. Verbeck be accorded that honor. Rev. Mr. of M. E. Ch. Honda too made an excellent address. Among other things, Mr. Ebina said, that by the grace of God one could love even a foreigner. No doubt this is a triumph of grace, but it does seem a little odd that the receipt of a present of nearly 11.000 dollars should have been the occasion of impressing this special thing upon his mind. However, the address was an excellent one and the point to which I allude did not come out in quite so bald a way as I have made it appear. He certainly feels pleasantly towards foreigners now, and the sentiment was rather such a lapsus linguae as we are all liable to, than a sign of hard thoughts.

Shiraishi of Fukushima indignant at his dismissal by the Dendo Gwaisha H. M. Society has sold himself and church to the Episcopalians. Only a few men remain to form a nucleus of a new enterprise. Messrs. Ebina and Tsunashima went up to see what the prospect was for starting out again and the matter is under discuss on now. It lies in Mr. DeForest's field and his wishes are not yet known.

Mr. Kanamori's case does not improve. The introduction to his forthcoming book which appeared in yesterday's Kokumin no Tomo The Nation presages as direct an attack on supernatural religion as Japan has seen. It is only

as the most excellent among many forms of natural religion that he can look upon Xy. It is not the one universal religion, but merely the religion which is, probably, to contribute the most liberally to the perfect religion which he hopes Japan will have a large share in moulding. I do not think I am unjust to him in saying this. It is true, he speaks with great respect of Jesus and uses many orthodox terms in characterizing him, but it is only after he has by his definitions emptied those terms of their characteristically Xn meaning. After, among other things comparing the religious condition of Japan with that of Rome at the opening of the Xn Era, in that here are to be found nearly all the important forms of religion, so that Japan is thus indicated as a suitable workshop for turning out a great religion which shall have a future comparable to that of Xty, he says:--"O Orient, You have been outrun in the race of civilization by your younger brother the West. Yet grieve not; Lament not. The wheel of fortune has turned and the religions of all the world, the most powerful forces of human society, have fallen into your hands. Work these over and form from them one great religion. Make it your hope to become the mother of the religion of the 20th century. Repay your younger brother for his gift of a material civilization by giving him a spiritual civilization. Grieve not. Lament not. Rather, arise and fulfill your mission. There is much husk in the Xty of the present. Hence many Xns finding themselves neither able to digest it or to throw it off, suffer from religious dyspepsia. Though of course the husk is necessary to the growing grain, is it not toomuch to exhort men to swallow both husk and grain together? Is it not the great duty of today to separate the husk, throw it away without regret and take the real spiritual food?" He claims that he has not changed his faith, but if not, how in the name of common honesty could he take the pastorate of an evan-

gelical church? It is stated on the best authority that long before he left the Doshisha he had made up his mind to do all he could to secularize the School. I confess there is small room left for respect for such a man as that. The sense of moral obligation seems to have gone by the board. So far as I know, no one of any prominence is likely to leave the Bancho Church, though it is supposed that Mr. Kanamori has some following among the younger members of the Church and congregation, though even here it is not believed that the number is large. Mr. Kozaki's presence at this time has been very helpful. His influence is very great. Mr. Yoko and Dr. Nakashima have both been exceedingly useful. The disappointment in Mr. Kanamori is great, but it has become the occasion of renewed faith and earnestness on the part of many. It is plain that the Japanese like most other peoples want a religion which has something to offer to its believers.

Mr. Kozaki had an interview the other day with Viscount Aoki Minister of For. Af. with regard to passports for missionary work in the interior. He said he could not give a definite answer without talking with the superintendent of passports, but thought there would be no difficulty. There is no doubt but that he will do all he can. However, the Jiji Shimpo of this morning seems to make it uncertain whether he will continue long in the Cabinet. If he does not, he may hesitate about putting so important a matter through just as he is leaving. He said that the Foreign Office was overwhelmed with petitions from the varios ken asking that a check be put upon the work of the missionaries. This of course will make the change more difficult.

Mrs. Greene was called down to the official residence yesterday by Viscount Okabe's daughter [Viscount Okabe is Vice Minister of the Foreign Minister] for consultation about the Okayama orphan asylum. She thinks that if Mr. Ishii would countenance monthly subscriptions she could get him more money. I commend this to Mr. Pettee's tho't

Mr. Cy Peters

Tokyo, Japan, May 27th, 1891.

Rev. N. G. Clark, D. D.,

Boston, U. S. A.

Dear Dr. Clark,

My last letter was written on the 12th, inst. from a small country village where I found myself becalmed. Last nigt, my passport having expired, I was obliged to return home. It did not matter so very much, for the only places I wished especially to visit were in Joshu and the Xns there are in the midst of their busiest season and would have found but little time to attend meetings. The first point I made was Wakamatsu in Aizu where an independent church was organized last winter and where a pastor, Mr. Higashi, was ordained the very day I set out. Most of the Council waited over for the sake of some extra meetings and I found all hands enjoying a picnic at some hot springs not far from the town. A very full meeting was held in the evening, at which Messrs. Miyagawa and Osada and myself made addresses--Dr. DeForest had had his opportunity the night before. Mr. Miyagawa and Dr. DeForest left for Sendai early the next morning, but Mr. Osada and myself remained for four days holding meetings every day. Church affairs seem to be in good condition there and the new pastor is we all think well fitted for his work. Mr. Osada was especially interested in finding that a man not himself a Xn who had heard of a school for poor children which Mr. Osada had started in Kobe felt impelled to start a similar one in Wakamatsu. In some respects it seems to be in advance of Mr. Osada's, for it furnishes employment for the children for half each day at fair wages and then furnishes instruction for the other half. The enterprise appears to be successful and self-supporting. Mr. Osada's school aims to help the young children employed in match factories and an

the like and who but for his efforts, must grow up in ignorance, not complete perhaps, owing to the educational regulations, but still quite dense, for the amount of education required by the law is very scanty. Hardly any comparison between Japan and western countries is more misleading than that regarding illiteracy. It is fairly safe to say in America that a man who can read at all can read anything which he could understand if read aloud to him. In any country where an ideographic character is used, a man may be able to read certain books and yet be utterly unable to read others whose subject matter may be entirely within his comprehension. Under such circumstances, the supplementary knowledge and intellectual stimulus growing out of a school like Mr. Osada's is of great value, especially when combined with so strong a religious influence as he has exerted upon it. It was pleasant to see the little children bringing their pennies to show their interest in this work for poor boys and girls they had never seen. We spent a few days in Niigata, during which we visited some of the neighboring towns. Then I went to Nagaoka for the Sabbath. It was a pleasure to be able to see something of the work of other stations and to show my interest in their work even though I could not do very much to help them.

In Tokyo things are moving on slowly. There is little doubt the tide has turned and that we may hope soon to see a more hopeful condition of affairs. Mr. Kanamori has opened a preaching place, I am told, and expects to hold regular services. It is not yet clear whether he has taken many of the young men with him, but my impression is that he has not.

The assault upon the Russian Prince is the theme of constant discourse. The people are deeply grieved, but I very much fear they have not yet taken to heart the real lesson it should teach them. Their professed friends will try to place this affair in the same category with that of Guiteau, but it is a very different matter. It is reported

on apparently good authority, that the Russian Minister and Bishop Nicol ai both received many warning letters with regard to this matter, but that owing to the explicit instuctions from the government none of the papers dare to publish anything to this effect. It was the direct fruit of the insane political talk of the past year, especially of that bearing upon foreign affairs. Men considered respectable have not hesitated to extol the would-be murderer of Count Okuma as a patriot of the highest type, a man whose only claim to that honor consisted in that horrible crime, an attempt to blow upwith dynamite the leader of the administration. In a large political meeting there was not one man who had the moral sense to rebuke such talk. Such excited talk receives no adequate condemnation from any Japanese source--i.e. public condemnation. Unless the leaders of public opinion soon come to their senses, Japan must suffer. There is no criticism of Japanese affairs worthy of the name, at once intelligent and candid, but an abundance of superficial praise and senseless faultfinding.

If you will look at the Japan Mail for May 23rd, you will see an article on the missionary question which may interest you. It was drawn out by a very bitter criticism of missionaries which appeared in a paper called the "Kokkai", i. e. "The Diet."

A copy of this letter I send to Dr. Merriman. I beg that both you and he will see that no public use is made of my criticisms of Japanese affairs. We missionaries must not take upon ourselves this responsibility. We have to much at stake.

The first installment of Dr. Merriman's books has arrived. We are vey much obliged to him for his trouble and pains. The books are very valuable. I took a severe cold at Wakamatsu which has left me with an obstinate cough, but I trust it is not to be serious. With sincere regards

Yours very sincerely D C. Greene

Rec'd June 20

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Yours very sincerely

D. C. GREENE.
No. 22, Naka no Cho,
Ichigaya, Tokyo.

June 8th, 1891.

Rev. N. G. Clark, D.D.,
Boston, U.S.A.

Dear Dr. Clark,

Your favors of the 2nd and 13th of May respectively came to hand on the 6th inst., just forty-five days from the date of the date of ~~my~~ the letter which yours of May 13th acknowledges. I believe I have not noted so short an interval before between the date of a letter and the receipt of its answer.

The Hardys have just left us after a three days visit. They sail to-morrow. ~~His~~ Their leaving is a sad event for us all. The Japanese are emphatic in their expressions of regret. ~~He~~ Dr. Hardy is probably, taking him all in all, the most successful preacher we have. He combines clearness and accuracy of expression and weight of thought in an unusual degree. As a general speaker, possibly Dr. Dethomb might be placed before him, but it would be a close contest between them. Some of the younger men are

coming as well – notably Alcock, White, Rowlan
Hewell & Sidney Smith. Podley too is spoken ab
of.

In connection with the Czarevitch affair, th
is a report which intends so much, though
must not be made public on any account, or
would make mischief of a most serious kind
The report is that the Emperor, who is known
be terribly angry with the would be assassin
called the ~~public~~ Chief Procurator of the
Supreme Court before him and instruc
him to use his influence that the
case against the prisoner be conducted a
to result in a sentence of death. The off
cial, so the report says, replied that he was
pledged to conduct the duties of his offic
~~so~~ in accordance with the laws of the land
and that under the laws the prisoner coul
only be charged with an ordinary assault b
intent to kill, and conviction on such a char
could not be followed by a sentence of death
Thereupon the Emperor got angry and kick
him. The report lacks satisfactory confirmati

Their prospering is a source of much satisfaction to us, and we are deeply grateful to the kind Providence which has made their way so plain to them and to us. We are just approaching a critical time — the time for planning for Cosby's first year in College and for Fannie's first year without the Board's aid. We think the way is fairly clear for Cosby, but we can but feel a little anxiety until we hear the result of his application for a scholarship at Harvard. There seems every reason to expect a sufficient scholarship to make his year financially easy, and we think Fannie's case will be arranged for, ~~without~~ at least we have a plan in mind which we believe will work and which will meet her needs.

Evarts will be fitted for a professorship of teaching by the time he finishes his work at Harvard, say two years from now, though if he can get a travelling scholarship he may go to Germany for a time

Yours sincerely

D. C. Greene

but that may be owing to the fact that it is a
great trial to the more intelligent people to ac
knowledge that their Emperor could do such a
thing. Some who appear to believe the story w
not acknowledge that they do, but all who know
the Official in question will say he is a man w
can say no. When duty calls for that a
and the courage the report has gained i
a tribute to the man's character of no mean
value. Our special interest in this story
in the fact that the Official in question i
Mr. Miyoshi of the Bancho Church, a man wh
has the confidence of all who know him. He w
some years ago vice Minister of Justice, and has
just been reappointed to the same position,
principal this time being Mr. Tanaka, Mr. K
old friend.

Mr. Kanamori has begun his work of building
a congregation. He had ten the first Sunday an
about fifteen the next. Yesterday was his third serv
but Ichan heard no report. Mr. Yokoi thinks he is
getting discouraged.

Many thanks for your kind words about our ch

Dear Pres. Lozier

22 Nakano cho, Ichigaya,
Tokyo, Japan, June 10th, 1891.

Rev. N. G. Clark, D.D.,
Boston, U.S.A.

Dear Dr. Clark,

Yours to the Mission of May 8th is just at hand, and as there is a special mail closing today, I write to say a few words about Miss Pettee, or Mrs. Bassett.

It is not necessary to go into the merits of the case. My information is too indirect to make it of any service; but apart for the truth or lack of truth in the many reports which we hear, the fact remains that a very respectable number of the mission are strongly prejudiced against her and regard the effort made to bring her into the mission as placing them in a very embarrassing position. Now it seems to me, that whether these prejudices are just or not, they are facts which which must be noted. If the object of the American Board is to mend damaged reputations, by all means let us receive Miss P. ~~and~~ and trust

to time and grace to overcome the embarrassments which her presence causes; but if the purpose is to secure a body of men and women who can work together with as little friction as possible, and who will be presumably congenial associates in the work, it seems to me to be perfectly plain that neither as Miss V. or as Mrs. Bassett s'hld she be taken into the Mission. Pity is not a reason why men or women s'hld be taken into the service of the M.

If she were actually in the Mission, what w'd be of her case ~~weight~~ and the prejudices which it has aroused might not be a reason for dismissing her, but bring mind they are conclusive reasons for not receiving her. The Bu. Com. has wisely avoided giving any encouragement in the past, & she has been retained in the employ of the Mission against the quasi protest. I trust they will continue to act in the spirit of that protest. I do not wish to be harsh and unfeeling, but this is not the first time that personal sympathy has ~~led to~~ dictated the counseling of the wishes of a strong minority of the Mission on a question of this sort. I would not say that the opinions

for a time in a mission so large as ours should serve as a veto upon the decisions of the remainder; nor would I care to see any definite rule adopted; still cases should be very rare when a person should be received into the mission against the wishes of even few or few members. The dissentient minority in this case is much larger than that, and the feeling is very strong, but some are confused by the appeal made to their feelings and sense of justice. One might as well appeal to a young man to marry a lady without regard to incompatibility of temper or the embarrassment to his family & friends, as a means of correcting injurious reports not connected with himself and for which he was in no wise responsible.

I do not see how any of the arguments of general adaptability or of success can be held sufficient to override these considerations; though I am sure that I sincerely hope a way may be opened for a happy life for her and Mr. Bassett, and would be willing to make large personal sacrifice to show my sympathy in her great trials.

Remain yours truly

D. C. Greene.

Idaho
June 10th 1889

Note (1) Occupation of Fukui p. 3
(2) Insurance of personal property pp. 3 & 4
(3) Authority to transfer property in the Doletian pp. 4-6.

Kobe, July 13th, 1891.

Rev. N. G. Clark, D.D.,
1 Somerset St.,
Boston, U.S.A.

Dear Dr. Clark,

In accordance with instructions, my printer sent by one of the last mail, he writes me, ten copies of the annual report of the mission. They were somewhat late in starting; but under the rules of the Mission, I could not get them off earlier. The station reports were not in my hands until May 15th, and owing to the plan for special touring arranged for at Okayama last April I could not get to work on them until about June 1st. Next year the stations are instructed to have their reports in the editor's hands not later than May 1st.

There has been some complaint because of the meagre report of the evangelistic work; but owing to the slender materials put into my hands I can not regard myself as responsible. There was not enough that was striking in the

station reports to render the condensed report very brilliant. However, the Mission approves the general plan adopted and has asked me to serve another year as editor. Among the features of next year's report, I propose to include brief descriptions of the stations, comprising from 150 to 200 words. I shall seek to give in as condensed form as possible the physical, political, social and religious character of the respective fields occupied by the Mission. Nothing of this kind has been printed as yet, and it seems to me desirable that eight or ten pages of the report should be devoted to this purpose.

~~At~~ The Annual Meeting has just ended. It has been very harmonious and will be looked back upon with much satisfaction. Among the important measures was one providing for delegates from the Native Churches ~~at~~ who shall sit as corresponding members of annual meetings, except at sessions specially set apart for business pertaining to the personal affairs of the Missionaries. This is

a radical step, but it is fully justified by the present condition of affairs. The vote was carried with substantial unanimity — there being only one dissentient vote, I believe. This was, on the whole, the most important action taken this year. We believe it will cause much gratification to our Japanese associates.

You will notice the action of the Mission with regard to <u>occupying Fukui</u>. Dr. Gordon can give you all the information you need about this matter. It is of great importance that we should meet the wishes of the Japanese in this respect. If possible, kindly send us one family in the early fall for this new station. There are now two other missionary families in Fukui, so that life there will not be lonely. This is our field and we have been working there for some years. It is also an important link between our work in the Central Japan and that in the Nigata field; though even with this, the connection does not become very close.

You will notice that the Mission has again taken action requesting the Bd. Corr. to add to their <u>scheme for insuring the Mission building</u>

a plan for insuring a suitable part of the personal property of the missionaries. We do not ask that the Board do this gratis, but simply that the Prudential Committee arrange to charge each missionary a sufficient premium to meet the presumable cost. It would seem, that there must be missionaries enough desiring insurance to make a general scheme for insuring their personal property ~~entirely~~ a safe ~~[illegible]~~ enterprise so far as the Board is concerned, while it would be a great boon to all missionaries. Many no can not get ~~[illegible]~~ insurance from local companies, and those who can must pay exorbitant rates. If ½ of one per cent. is too low a rate for this experiment, I think most of us would be willing to pay as high as one per cent. During the experimental stage. Kindly urge this matter once more upon the attention of the Committee.

You will notice also the request of the Mission that all real estate held by the Mission in the interior, or in other words outside of the concessions, be placed more fully un-

der the control of the Mission. We think this request is in the interest of the ~~Mis-~~ ~~sion~~ Board itself not less than that of the Mission. Such property is not held in the name of the Board. The Board has no legal control over it. We must hold it in the name of certain men who while really trustees are not recognized as such by the laws of Japan, except in the case of the Doshisha, which has, it would appear, fairly full corporate rights. Such trustees are the legal owners of the property held in their name and we must ~~hold ourselves in readiness to~~ be ready to invest their wishes with regard to transfer of titles, and even in some cases with regard to the actual sale of the property may become imperatively necessary. A delay of three months for communication with the Bd. Com. will oftentimes involve great risk of serious loss. Again, in purchasing homelots, it is often necessary to purchase more than is needed with a view of selling a part when the lot desired is secured. It seems to us, that we shall be in a far better position to protect the interests of the Board, if we are clothed with full authority in these matters. Property held in the Concession

we do not ~~can~~ can to include in this request. That is held in the name of subscribers men in trust for the Board and ~~do not need the~~ is not liable to the ~~same dispersion~~ ~~such~~ ~~some~~ ~~bad~~ ~~the~~ same risks as property in the interior, & does not call for the same promptness in ~~the matter of transfer~~ the event of a sale. The worst that could happen in the latter case would be the loss of an opportunity for selling, but in the former there might result a weakened hold upon the property ~~lady~~ without any compensation.

With sincere regards, and with the hope that your European trip will give you improved health and much pleasure

I remain

Yours faithfully

D. C. Green.

Received Aug. 10

D. C. GREENE.
No. 22, Naka no Cho,
Ichigaya, Tokyo.

Aug. 31st, 1891.

Rev. N. G. Clark, D.D.,
Boston, U. S. A.

Dear Dr. Clark,

Herewith I send a copy of "The Newsletter" No. 7 which may interest you and also a letter to Miss Redfield of Pittsfield which I will be glad to have you forward after reading. Miss R. sent $10 to through Mr. Ward some time ago. By the way, if you have noticed the statistics of Tokyo Station as given in the Annual Report you have been, I am sure, impressed with the amount of work devolving upon me and will realize anew the urgency of the call made by the Mission for the occupancy of Tokyo. As it is, I am obliged to spread myself out pretty thin in order to cover my field. The matter is rendered worse just now by the very small force of pastors and evangelists ~~now~~ in this field. This part of the trouble will gradually be relieved we hope, though there is little ground of hope short of next summer, when we shall make an effort to get not less than six men for the Doshisha graduating

classes. We secured no one this year and seem we have ~~very a~~ more than a fifth part of the Evangelistic work of Mission in our field (reckoning of the number of church members) six men out of forty (the graduates during two years) does not seem to be an unfair demand.

Among the politicians, the anti-foreign feeling seems to ~~have~~ continue ~~high~~ very strong. The Japan Mail represents it as even stronger than a few months' ago. This may be true of that class, but unless my observation misleads me, it is not true of the people at large. Evidences of kindly feeling have never been more frequent or more gratifying than now. A neighbor of mine, a retired military officer old enough to have a vivid recollection of the days immediately preceding the Revolution of 1868, confided to me his belief that the anti-foreign talk was all buncomb. He said "It is just the way the enemies of the Shogun talked before the Revolution, and yet no sooner did they come into power than they took up the identical policy of the Shogun and

pushed it more strongly than he had ever cared to do." "These fellows talk fiercely about the intriguers and denounce all schemes for mixed residence, but let them come into power and they will immediately turn about - and arrange to grant mixed residence" Whether the old gentleman is right in his prophecy, I will not pretend to say, but it is safe to assert that no responsible Prime Minister would be willing to carry out the plans the boy politicians are urging upon His Imp. Jap. Majesty's Cabinet.

The prison in Sorachi where Mr. Tomeoka was employed has been united with another for the sake of economy, & he has been dismissed. Whether there will be found another opening for him in prison work remains to be seen. If not we shall welcome him back to the missionary service in more direct relations to us. I have proposed his name to our friends in Niigata. They are men that handed over their Tokyo station as regards direct evangelistic work, though it is doubtful whether it would not have been better to have secured

a call for him from any the ~~[illegible]~~ Churches in Japan.

Perhaps he may think best to remain in the North and if so we shall gladly acquiesce, for we want to push our work in that region more vigorously.

We hope you ~~have~~ have benefitted by your European trip, and that it may give you courage to visit us next year.

Can you not arrange for Prof. Stearns to come out here for at least one season? His paper at the London Council was ~~a~~ most excellent. He would be a great help here. Mr. Ebina has been preaching a series of Christological sermons. I have ~~not~~ been able to hear ~~them~~ one, but Mrs. Greene's report justifies me in bestowing very high praise upon them.

Mr. Yokoi is back again & Mr. Tsunashima comes back to day, so the regular Church work will be taken up again. Mr. Harada's decision is not yet known, but I hear even Mr. Kozaki urges him to take the pastorate of Bunkyo Church, this same foreigner's church. Bunkyo ku

D. C. Greene

Tokyo, Aug. 31. 1891.
Rec'd Sep. 19.

D. C. GREENE.
No. 22, Naka no Cho,
Ichigaya, Tokyo.

Sept. 23/91.

Rev. W. S. Clark, D.D.,
1 Somerset St.,
Boston, U.S.A.

Dear Dr. Clark,

Your favor of Aug. 15th came to hand yesterday. It is a pleasure to know that you are back at the Rooms again after your European trip and able to resume your correspondence.

A few days ago I returned from my third ~~trip~~ tour this season. It covered only eleven days, but included the worst hot weather of the summer. The great trouble, however, is not the hot weather, but the lack of sleep. The country people sit up very late and rise early, especially in summer, and after ten days of touring one becomes well nigh exhausted. The only way to get on for a longer period is to arrange for some days of rest. When the places are some distance apart, this can be done easily; but in the Joshu district it is difficult. In this regard, the railroads ~~are~~ increase the fatigue. On my re-

cent-bow out-of, perhaps, ~~[illegible]~~ 260 miles travelled, not-less than 190 were by rail. including twenty-miles of most-excellent horse railroad.

The next number of the Newsletter will give an account of my trip and as usual, I will send you a copy.

As I have been ~~[illegible]~~ appointed editor of the Annual Report for the current year, I am planning to make a better one than last-year. The entire expense including carriage to Rome amounted to only a small fraction ~~of~~ over eight cents gold per copy. About 20 o/o of this was in the map. If an edition of 1000 copies were to be issued, it could be sold including postage to America for twelve cents gold. and yield a profit of nearly, if not-quite, 30 o/o. This my purpose to have careful descriptive notices of the different stations prepared ~~[illegible]~~ to the extent of from 300 to 500 words each according to the importance of the places. also more or less elaborate articles on special subjects - one of which will be, probably, "The Sabbath. in its religious and social aspects". There will also be general notes ~~of this~~ similar to

ition of this year's report. Now it seems to me that if a prospectus could be published in the Herald along the front of the year with the request for subscriptions to be sent to Mr. Scott to be forwarded to me, we might secure a circulation, possibly, of several thousand. I hope it would prove a means of ~~stimulating~~ awakening in Japan a ~~[illegible]~~ warmer interest in Missions in general and in Japan in particular. If the interest in the project should warrant it, the whole could be stereotyped. The cost of stereotyping would be only ten or twelve sen a page, and if there were reasonable promise of a good sale it would be better to stereotype and print only to meet tolerably definite orders.

It may interest you to know that the pictures in Dr. Benny's report are engraved on copper & then transferred to stone, partly because it costs less to print for stone & partly because the work looks better, as Japanese copper print is not very satisfactory. The chart in Dr. Benny's report and the map in the general report are both transferred in the same way. If you will

kindly give me your thought on this subject after talking with Dr. Strong. I shall be greatly obliged.

Perhaps I ought to explain in view of some criticisms of the evangelistic section of this year's report, that owing to the absence of Dr. Gordon, Mr. Atkinson & Mr. Allchin, the station reports were less carefully prepared than usual. Dr. Gordon & Mr. Atkinson both wrote, but owing to their ~~hurry~~ preparations for departure, their work was not in such shape that it could be used without ~~some~~ combining it with the work of others. I shall try to meet this difficulty next year, by proposing that the writers of the station reports be chosen early in the year and that they begin the collection of materials at once, and if possible put their respective reports ~~be sent to me~~ in suitable shape for publication.

In the next Newsletter I shall treat of Mr. Tamamori's case. He resigned his pastorate & at his own request has been ~~dismi~~ dropped from the membership of the Bancho Church. He still wishes to be called a minister of the Kumiai Churches.

What the issue will be it is hard to prophesy now. Some of his friends still hope to see him back upon fairly orthodox ground, but I am not sanguine.

With sincere regards

Yours faithfully

D. C. Green

Tokyo, Sept. 23, 1891

Rec'd Oct. 17 Dr. Strong

Tokyo, Oct. 6/91 -

Rev. N. G. Clark, D.D.,
Boston, U. S. A.

Dear Dr. Clark,

Let me call your attention to the Japan Mail of Oct. 3rd. It has a review of the recent Nation on periodical literature. It does not appear from whose pen it comes. The editor is one of the ripest Japanese scholars, a seconded British army officer who for some years taught in the Japanese Naval academy. In a modified way he sympathizes with our work, and always speaks complimentary of our Mission & the Doshisha (See issue of Sept. 5th pp. 270, 274, 295) Please note especially in the issue of Oct. 3rd, the prospectus of the new Unitarian paper, and Dr. Griffis's communication respecting it. Do not be alarmed at the statements regarding the views of our men. None of our prominent pastors are in danger, I think. They have been so busy of late that they have not kept the run of their writings, but their attitude in

the Japan Mail are colored a good deal by the liberal tendencies of the compilers. This is bound to be the case and there is no sufficient cause for a jeremiad simply because he thinks he detects heresy. I suppose Mr. Yokoi to be as sound on the divinity of X as Dr. Crosby of New York. This detection of heresy in the so-called orthodox camp is the favorite pastime of our liberal friends and they have become far more sharp sighted than Bro. Paton.

I find I was delegated to write you about the Maebashi land matter. You know that an extra appropriation of ¥3000.00 was asked for. This was absolutely necessary to the erection of the house in Maebashi. Of ¥2300.00 for house and land, the appropriation is practically less than ¥1800.00 would be in Okayama or Tottori. There is no timber in the neighborhood, but the very commonest kind, small second growth stuff, which cannot be used for anything, but framing. Land too is higher than in many places where we buy. Ships Shed has been kept waiting very long and it seemed absolutely necessary to

make a beginning. I spent a few days in the Noyes farmhouse (Miss Shed's home) last December, and I believe I was never in a cold house in my life. I actually had to wear a cap to bed ~~last~~ my head was so cold. No one of our Missionaries has ever been so poorly housed, so far as I know. There seemed to be no better house to be had in the city.

The way the wind whistled through that house was surprising. If the Woman's Board could have only held a session in that house during my visit. They would have voted almost any reasonable sum without debate. It is much to Miss Shed's credit that she has been so patient about the matter, but we could not think of having her spend another winter there and so I was authorized to put the building up as soon as possible. It will probably be done early in December, but in order to accomplish this, it is necessary for us to assume that the $300.00 additional asked for will be granted. The Mission authorized me to assume this and I have had the work begun, as I have said.

Mr. Noyes is kindly looking after the ~~matter~~

building - I am indebted to him also for working up the contract, which seems to me a very favorable one -

Miss Denton goes to San Francisco by the steamer which carries this. A cousin by her's by marriage had been travelling in this country for sometime with her adopted daughter. Yesterday morning she died very suddenly. and Miss Denton sails tomorrow with the daughter. There seems to be no other course. This will involve no expense to the Board, I am sure, as the husband of the deceased lady is a very wealthy Californian who seems to be very fond with his money. The daughter is quite broken down by her mother's death - so much so as to be under the doctor's care. It would have been cruel to have left her in the hands of strangers. Miss Denton expects to spend only a few days in S. F. and to return by the same steamer, the Oceanic. It would be satisfactory to her to receive a note for you care of Mr. Flint. If sent within a day or two after receipt of this your letter will reach her before sailing.

Tokyo, Oct. 6, 1891
Recd Oct. 27

Yours faithfully
D. C. Greene

Note what is written about Miss Shedd's outfit.

Tokyo, Oct. 13/91.

Dear Dr. Clark,

Allow me again to refer you to the Japan Mail – this time to the issue of Oct. 10th. I also enclose a letter of my own which I send to the editor today, if I can get hold of a copy of the ~~original~~ printed record of the General Conference, in order to make sure of the translation of the creed of the Churches.

In some Unitarian periodical of America Dr Perin states that a prominent teacher in one of the best known Theo. Semns. in Japan frequently came to him for conference & declared himself in close accord with Dr. P. We are in the qui vive to know to whom he refers. It seems impossible that his description shd be strictly accurate, for by a process of exhaustion we have pretty well convinced ourselves, that the man whoever he was could not have at the time actually connected with any Theo. Sem. We may, however, have overlooked some one.

Note sent to
Smallest school Mtg
Stock subject.

Tampa, Oct. 13/21.

Dear Dr. Martin,

Allow me again to express to you the hearty support Illinois - this time is the same of Oct. 10th. I also enclose a bulletin of our school showing the latest activities which, if you get back of a copy of the ~~[illegible]~~ Herald I sent you the Annual Conference, will make it worth while of the transportation of the book and the business.

In these Missionary-Educational planning I think that a harmonious action in our of the best-known ways. Since in future frequently come calls for conferences & should seriously in close accord with Dr.

P. We are on the qui vive to know tomorrow in Tampa. It seems important that this Christian and Scientific organization, if possible, should be represented & the work of the Church.

Yours sincerely - Dr. Martin, Secretary

I send also a ~~letter~~ copy of a correspondence between Mr. Yokoi and Dr. Perin which will explain itself. May I ask you to send all these papers to Dr. Gordon & Mr. Atkinson?

By the way, did I write about Miss Shedd's need of fit money & allowance for housekeeping? It seems to me she might have them. She has had a rather hard time to make ~~things~~ ends meet. She has shown great patience & self-denial in living alone as she has done and ought I think to be put on an equality with our other ladies in these regards, at least with the help asked by the Missions. You will see the action of the Missions noted in the Secretary's report. Kindly do all you can for her. You know that as yet she has received nothing for outfit or extra housekeeping expenses.

Yours truly

D. C. Greene.

I send also a ~~little~~ copy of a conversation between Mr. Jones and Dr. Penn which explains itself. When I get up to see all letters of Dr. Hodges & Mr. Gilmore?

Copy.
Rec'd Nov. 1
Oct. 19 1891

In the city, did I make a foul-ball of myself & allow him for stepping? I assure you the cough-drop was not a foul-tip. The two ~~[illegible]~~ balls were well. The two absorbing point of politics & self-denial in giving others a chance but two down out cought & think it is but one or two speaking will our future behavior in letter to you. Although altogether left-handed in the Millennium. We will our action of the Millennium related in the ~~[illegible]~~ of ~~[illegible]~~. Truly do all your duty for him. The two last-no yet the two remaining reflection of ~~[illegible]~~ in quite humiliating confusion.

Our best love to all

R. G. Penn.

Tokyo, Japan, Oct. 16/91.

Dear Dr. Clark,

Since writing you for the 13th, I have seen Dr. Perin and had an extended talk with him. He is not an extreme man – indeed on some points he seems to be more conservative than some who are classed as orthodox. He practically believes in the omnipresence of Christ and is a firm believer in the Holy Ghost as the constant helper of His people. If he had been treated more courteously, I think he would never have been led to so indefensible a course as the articles in the Japan Mail indicate. For example, at a meeting in Tokyo, he and his party were called antichristians of the devil & evil men asked: "If the meetings of this conference are opened with religious exercises, to whom will the prayers be addressed?"

His influence will suffer – has already suffered. The playing circulation of the German Theological

Tokyo, Japan. Oct. 18/21.

Dear Dr. Clark,

Since writing you on the 13th. I have seen Dr. Jones and had an extended talk with him. He is real an optimist there - indeed an enthusiast. He feels the consultation has already borne fruit in bringing the Government officials into touch with the Christian Church. He particularly believes in the Christian ideal of a free medical profession of this country. If we could have institutes like Union Medical College, I think he would answer that it is only from the Christian standpoint. For example of a meeting in Tokyo, he said his study was called upon for a point of view from a Christian standpoint. "If the consultation of the Christian with religious authorities, it would not prepare it sufficiently."

This influence will be felt - the church suffers. The keeping consultation of the Christian standpoint

as I am told by an intimate friend of Mr. S.

Magazine (Jap. lang.) and of The Unitarian ~~[illegible]~~ (also Jap. lang.) is said to be just about 300 each. It is hardly worth while to publish this. They feel a good deal disheartened to find that the Japanese do not rush into their arms as Mr. Knapp prophesied.

We have arranged for the Children to spend ten days or a fortnight at my sister's in Yokohama, so that Mrs. Greene may go with me on my next tour. We expect to start on the 22nd and visit Niigata and Nagaoka on our way. As we can get passes for my a fortnight at a time and the distance to be covered is so great we can only make very hurried visits, but in the isolation of the Niigata & Nagaoka people some a few days may be of decided [illegible].

Mr. Spinner has accepted an appointment as District Superintendent (Consular posts to the Exp. Anti-Opium is it not?) in the Grand Duchy of Weimar & will probably not return to Japan. Mr. Schmiedel the present Senior Missionary is a very different man. He is a thoroughgoing liberal — denies the possibility of miracles

Magazine (Aug. Aug.) and by the Newsboys (also Aug. Aug.) is sold for only about 3¢ a week. Little boys with white aprons & hats like them just a good deal like Lord Fauntleroy. Mr. Hoffmann is well-known as Mr. Health Healthfield.

We have arranged for the Children's Home stamps as a fulfillment of our obligation to Hoffmann. So that Mr. Hoffmann comes by all the money he sells. We expect Wednesday or Thursday the Hoffmann Magazine starts. We are very hopeful for a fulfillment of our obligation. But we have obligations of the Magazine kind.

Mr. Hoffmann has arranged an advertisement in Christian Endeavor (Endeavor etc Aug. Aug. is it not?) in the Good Housekeeping & Ministers & will probably not return to Japan. Mr. Stakemiller the Pennsylvania Mission Worker is a very fine young man. He is a Monongahela Valley Native. Among the Pennsylvania.

3 Aug. 16

as I am told by an intimate friend of Mr. S.
Cles. In this regard he seems to have made
progress since coming to Japan. He is
also quite dogmatic, with what I cannot better
describe than by calling it Slapdash, in
his make up. Mr. Munzinger the other
missionary is a very religious man with warm
feelings, who means to live on pleasant terms
with his neighbors. He felt as much re-
pugnance to Mr. Knapp as you or I.

Beyond I have not acknowledge your favor
of the 19th ult. Many thanks for your kind
words to me personally. It is too bad we can
not push out our lines further. If this
cannot be done, then we must some ways or
other unite with the Presbyterians. If that
could be done we might get on with our present
force. ~~The~~ If such a union could be effected,
there would be an economy of not less than 30%
and probably as much as 40%. There is good
reason to believe that Dr. Munzinger's strong opposi-
tion was the result of the influence of
Mr. Tokutomi – not a Xn at all, at least
not reckoned as such. You ask Dr. Gordon

So I am left in an unusual frame of M.S.
Cleg. He does appear to be some what
progressive minus country & future. He is
also quite aggressive, with what I consider
excessive zeal in calling it Sol's death, in
his mouth at. Mr. Mussingers the other
Missionary is a very religious man, with some
failings, who seems to live on Mormonism
with his religion. He felt as much re-
proached to Mr. Ruth as you do I
thought I have not exhausted your fear
& let it go at. Many thanks for your long
work here personally. Life is too or our
not-funds evil, we have for this. If this
cannot a blow, then we must learn every
other would with the Twelve Apostles. If that
could be done or might get on with our present
fund. If such a mission could be opened
there would be an economy of not less than 30%
our funding as much as 40%. There is great
need to bring this to Mr. Mussinger's thing off.
Enclose the result of the influence of
Mr. Stout & Lewis - not a word at all, at least
not returned as such. Give out Mr. Morton

4 Aug. 16

Confidential

what he thinks of him. Mr. Ebina thinks Tokutomi was more responsible than any other man for the failure, but he was always careful to clothe his advice counsel in Mr. Uemura's name. I do not think there is one of our prominent men who does not regret the failure, and that regret is deepening month by month. If what we want is the Christianization of Japan, then each ~~with~~ would be vastly quickened by such a union.

However, the union will not come this year or next, tho I believe it will eventually be brought about.

Yours sincerely

D. C. Greene

P.S. Miss Howard started for Niigata this morning under the escort of Miss C. E. Brown. Miss Wilkinson is with us just now but will leave this P.M. Miss Fraser went on immediately to Kobe so that we did not meet her. D. C. G.

[illegible] before you read this point, but let me express the hope that our years pray at the happy termination

Copy. Oct. 16, 1891.

Recd. Nov. 16

B.

4 Sup. 11

Washington Territory, July 1.

Mr. Blaine,
Secretary of State,
Washington, D.C.

Sir:

I have given your telegram of June 30th, relative to the Behring Sea Seal question, to the Indian Agent, Captain Wm. Jones, and the Indians of the Makah Nation.

The Makah Indians are of an amphibious nature, and that right is a valuable one to them.

The Makah Indians are considerably in debt, and unless they can get some assistance, they will not be able to hunt this season.

Hoping the matter will not cause delay, the Indians will gratefully be thankful.

Respectfully,

G. C. Moses

Capt. Wm. Jones states for Mr. Blaine's information that he and Mr. C. E. Barnes, Makah Indian, are in Port Townsend to-day to see the Makah Indians and ascertain what can be done to relieve the distress and want among them. G. C. M.

Confidential.

Tokyo, Oct. 19th, 1891.

Dear Dr. Clark,
(or Dr. Strong.) Gott sei Dank! The danger is over, I think. Miss Wilkinson has made up her mind to give up the Major and we shall be free. It will not be necessary to engage in any detective work on her account. Mrs. Green called at the hotel this p.m., saw Mrs. Cutting and Miss Wilkinson, and learned the good news from Miss W.'s own lips. She has behaved very well since we came to know of the wedding, and I think has learned her lesson. Whether she yet realizes the publicity which the story has gained I do not know. It is sufficient to be very trying to her if she does know it, but I think she will take the right view of the situation and come out of the trial, as I said before, a better woman and a better Missionary.

You will be wearied with my penmanship before you reach this point, but let me express the hope that in your joy at the happy termina-

tion of this affair you will not forget to
request about warning the ladies who
~~subsequently~~ come out here after Dr. Gaines
acquaintances.

Do not let Miss Ida's name come out, if it
can be avoided.

Yours truly
D. C. Gaines.

P. S. By the way, if you can get Mrs. Cullinge
address for Dr. Calkins' or some body else
Nephew, will you not try to write her a letter
thanking her for her part in this affair? It
was a good deal for her, so much at the
mercy of the leader of her party, to take the stand
she did. If you should send a note to
Mrs. Cullinge
Bourbon, care of Chas. Cullinge & Sons, it would
reach her unquestionably. If you should
add in the corner "Of Major Hutchinson's
party" that would make assurance doubly
sure. D. C. G.

Tokyo, Nov. 9th, 1891.

Dear Dr. Clark,

I send you a copy of Neesima No. 9. In it I refer to Mr. Yokoi's recent article. Dr. Nakashima very strongly took exception to the condensation of it which appeared in the Japan Mail of Nov. 7th being misleading in both the spirit and the statements of the original. What is said about the forgiving spirit is not satisfactory, but the trouble lies rather with Mr. Yokoi's effort to rationalize about the dividing of X's time with his statements of Christ's relation to this people. He does not deny the fact of X's miraculous presence in this article as in some other writings, but it is implied, and he emphasizes the fact that X is an ideal governor. He [illegible] on the sinfulness of man which he regards as universal. "There has not been a single man, says X, who has not sinned. I believe that without God's help man cannot be saved from sin."

Mr. Yokoi has been asked to write his views in the Mail's editorial, and he has consented to do so. He has also agreed to let me

tion of this affair you will not forget my request about warning the ladies who ~~subsequently~~ come out here against Mr. acquaintances.

Do not let Miss Cl's name come out, if it can be avoided.

Yours sincerely

D. C. Green.

P. S. By the way, if you can get Mrs. Cutting's address for Dr. Cotkins's Secretary, Mr. Cooper, will you not try to write her a letter thanking her for her part in this affair? It was a good deal for her, so much at the mercy of the leader of her party, to take the stand she did. If you should send a note to Bombay, care of Thos. Cook & Sons, it would reach her unquestionably. If you should add in the corner "Of Major Hutchinson's party" that would make assurance doubly sure.

D. C. G.

Tokyo, Nov. 9th, 1891. 25b

Dear Dr. Clark,

I send you a copy of Neesima's No. 9. In it I refer to Mr. Yokoi's recent article. Dr. Nakashima & myself both consider that the condensation of it which appeared in the Japan Mail of Nov. 7th very unfairly represents both the spirit and the statements of the original. What is said about the perfecting Christ is not satisfactory, but the trouble lies rather with Mr. Yokoi's effort to rationalize about the divinity of X than with his statements of Christ's relations to his people. He does not [illegible] the phrase of X's universe in this article as in some other writings, but it is implied, and he emphasizes the fact that X is an [illegible] of ownership. He [illegible] on the sinfulness of mankind which he regards as universal. "There has not been a single man, says X, who has not sinned. I believe that without God's help man cannot be saved from sin."

Mr. Yokoi has been asked to publish his comments in the Mail's editorial, and he has consented to do so. He has also agreed to let our

Tokyo, Nov. 9th 1891.

look it over before it appears in print. This letter will probably appear in the Mail of Nov. 14/91. We are waiting impatiently for news of the late meeting of the Board.

Mr. Atterson is mistaken in supposing that the waste of missionary force is greater in Tokyo than elsewhere, or at least, that it obtrudes itself more upon the notice here. Certainly I am bound up in the subject, & shld not draw my illustrations ~~etc~~ from Tokyo. ~~Thus~~ ~~suppose~~ the continuation of missions would affect the Tokyo work as much relating as it would a large number of the second and third rate ~~missions~~ stations. The chief economy wld come in these smaller stations. If a combination was formed ~~with the Ref~~ between the Congregationalists & Presbyterians we could cover all the ground our Japanese friends ask us to cover without any large increase of men, perhaps with any increase, but we shld still need a reinforcement in Tokyo. On my last tour I passed through two Presby. out stations to get to my first point & through two more to get to my second, through another

to get to my third, through fear men to get to my fourth. My fifth is occupied by us in common with the Presbyterians. It is idle to say this does not indicate weakness & great waste. I know some have an easy answer to all this. It is said that a geographical division of the country can be secured, or ought to be. But to my mind, there is nothing no hope of securing it, but it would not be desirable if it could be secured. There is too much movement of population to make any such scheme possible or desirable. Lines of influence can not be drawn by the compass & chain. In the South Seas, in Africa, and measurably in China also, such a division may be proper, but not in Japan — certainly not between bodies like the Congregationalists and Presbyterians when the central authority, if it exists at all, is too feeble to maintain conforming to a trial with a sister denomination on the part of its members.

Yours with sincere regards

D. C. Greene.

Tokyo, Nov. 30 1891.

Recd. Nov. 30 1891.

5

Tokyo, Dec. 11th, 1891.

Rev. N. G. Clark, D.D.,
1 Somerset St.,
Boston, U.S.A.

Dear ~~Dr.~~ Clark,

Mr. Hill in a letter of the 9th inst. has reported the contents of a letter from you regarding the extra appropriation of $300.00 asked for the Maebashi House. You will notice that on page 8 of the Condensed Minutes of the last Mission meeting the vote of the Mission asking for this extra grant is recorded, and that ~~by~~ that vote I was deputed to ~~urge the matter~~ write explaining the vote and the need of the extra money. An additional vote was passed authorizing the erection of the house on the basis of this extra appropriation. This latter vote seems to have been omitted in making up the condensed minutes. What I wrote in my letter of explanation, I cannot now recall, ~~for~~ and I did not keep a copy of my letter. The circumstances were these, however;

original
the appropriation was granted by the Prudential Committee, in 1890, if I recollect rightly, and an effort was made abroad to procure land. The negotiations dragged along until well into 1891, when the first purchases were made. It was not possible to begin building before Mission meeting and in the meantime, it became certain that the work could not be done for the amount appropriated. The Mission after listening to a careful statement of the circumstances authorized me to have the work begun with the expectation, that this extra grant would be made. Mabashi is a rapidly growing town, and as is almost always the case in such places the houses are small and cheaply built. Most of the town lies quite low, the water being only a few feet below the surface in many places. All this makes it exceedingly difficult to rent houses there which would be at all suitable for Miss Shed to live in. The building where she has

lived for the past two years is less comfortable than even a moderately good N.E. barn. A year ago I spent a night or two in the house, and it was enough to satisfy me that no missionary ought to be allowed to stay in it any longer than absolutely necessary. The wind whistled through the room and I was obliged to wear my cap to bed. The drafts ~~are~~ were terrible and could not be stopped without great expense. Maebashi is a very windy place and the winds from the snowy hills to the north and west are as penetrating as the east winds of Boston. Miss Shed has stood this discomfort for two years, but she said she could not do it any longer, and we none of us felt ready to say anything other than that. She had waited with great patience and was acting right in deciding to go elsewhere unless her health could be better guarded that we had guarded it in Maebashi.

As to the house building, Maebashi is looked upon as an appendage to Tokyo Station and I am nominally re-

responsible for expenditures there; but I cannot get them after and the entire charge of the house building has been very kindly assumed by Mr. Noyes who seems to have some little skill in architecture. I went over the plans with some care and was satisfied with them. Mr. Noyes also conferred with me about letting the contract and only let it ~~as my~~ after receiving my formal assent to the terms.

There is seldom a case where the necessity for assumption of responsibility by the Mission has ~~been~~ been more evident.

Your letter seems to imply that I personally am pushing the house building in Madras. That this ~~was~~ was not the case, but that the Mission had assumed the responsibility, was made clear, I thought, in my previous letter. If I failed to make it ~~done~~ clear, then, let me say now, that, while I strongly advocated the building of the house at once, I did not enter upon the work, until I received full instructions from the Mission.

It is my intention to spend a few days in Joshua towards Christmas, but it is partly

hard for me to travel in the cold weather. My rheumatism has troubled me considerably this autumn, but happily I am free from it now. If it does not take hold of me on my next fortnight out (~~I think~~ I am going as soon as a passport already applied for comes) I shall venture out again in the course of the winter.

The Bancho Church has nearly finished a Church building of brick and stone. It is to cost them between Y.3000- and Y.3500-. It has been pretty hard for them to raise the money, but I think they will manage to get through without a very embarrassing debt. They were fortunate in getting an old government building and by using the old bricks which have to be covered with stucco, they will have a good Church at a very moderate price. Mr. Harada is to be their pastor. He will be installed next month, probably.

There is a rumor about (it was printed in the Tokyo Daily News, a government organ) that an arrangement is ~~about~~ to be made by which Missionaries can travel more freely. The News referred to the scheme with approbation. However

there is probably no basis for the rumor. Mr Aoki's direct information comes to me from the Japanese Foreign office which takes away all hope of any speedy change with regard to our facilities for travel. The rumor is not without value, however, coupled with the favorable comment for it is at least an indication of a more pleasant feeling towards missionaries than was manifest last year.

With sincere regards
Yours faithfully
D. C. Greene

Rev. C. Ewing
Tokyo
Oct. 11. 1893.

Mr Aoki

Tokyo, Dec. 12/91.

Dear Dr. Story,

In connection with what I say of the Tract work. It may be worth while to add the following statistics of the first seven months of the Tract Societies' Committee work.

		copies			
Books sold		2.837	Total pages		591.325
Tracts	"	33.464	"	"	405.229
"	granted	132.490	"	"	1.791.353
Books	"	237	"	"	61.293
Total circulation					2.849.200

I intended to include this in my a/c. but the a/cs had not been made up and the Secretary did not send me earlier notes. Most of the 237 books given away were, I think for libraries of Y. M. C. A. Many a fifth were for the prison work in the Hokkaido, under charge of Mr. Tomeoka. This will help you to understand how well the work is managed. The books are sold for a trifle more than cost of manufacture plus the commis-

sions to dealers. Thus there is a large work done with small appropriations.

Yours truly

W. A. Phillips

Books Sold, January to Nov. 1891.

	Bibles		Testaments		Parts	miscell. issues	Total copies	Total value	
	Jap.	Eng.	Jap.	Eng.					
Colporteurs on Comm.	170	64	1100	183	430	1	1948	484	16
" " Salaries	1086	174	7107	570	18881	10	27828	3181	15
Book Shops	243	74	1319	237	2069	7	3949	761	42
Correspondents	60	18	171	17	4437	12	4715	286	89
Free Distributions	43	24	2386		10		2463	461	65
Store Sales (Bibles & Testaments)	193	137	1677	283	8382	52	10724	827	14
Total	1795	491	13760	1290	34209	82	51627	6,001	41

Books Issued January to November 1891

	Bibles		Testaments		Parts	miscell. issues	Total copies	Total value	
	Jap.	Eng.	Jap.	Eng.					
Colporteurs on Comm.	72	5	485	52	267		881	208	09
" " Salaries	1321	141	6043	502	15017	11	23035	3125	25
Book Shops	51	6	223	6	355		641	121	05
Correspondents	126	27	476	82	5683	9	6403	384	76
Free Distributions	43	24	2386		10		2463	461	65
Donations	5	3	56		76	6	146	23	25
Osaka Depository	396	98	2120	130	5522	25	8391	1322	02
For Store Sales	193	137	1677	283	8382	52	10724	827	14
Total	2207	441	13466	1155	35312	103	52684	6472	21

~~2107 440 13461 1155 33312 103 52684 6472 21~~

Dear Dr. String, It may be well to include this table in connection with what is said in my chapter of Mr. Albrecht's book about the Bible Societies' Committee. D. C. G.

D. C. GREENE.
No. 22, Naka no Cho,
Ichigaya, Tokyo.

I enclose a proof of the engraving of the west-front of the proposed Theo. Hall. It is for the Calendar soon to be published.

Jan. 29th, 1892.

Rev. H. S. Clark, D.D.,

Boston, U.S.A.

Dear Dr. Clark,

Your favor of Dec. 12th is at hand. I have also had your Mission letter of Dec. 18th.

Tokyo, Jan. 29, 1892
Recd Feb. 24

Allow me to express my regret that the Bd. Com. shld decide as it has done with regard to sending out lectures. It is too bad if the Bd. Com. are prevented by constitutional limitations from sending out such special helpers. Such limitations ought to be removed without delay. It is a great pity for the Committee to be hampered in the choice of its policy, especially as the result will most likely be the presence of more radical men than the Committee would be likely to send. There is a movement on foot to get Prof. Ladd to come out. He has indicated his readiness to come, if the means can be provided and it is not at all certain that the money cannot be raised. If the Board would only take

the matter in hand it could control the movement — certainly it could if it would send out such men as Prof. Fisher, or Prof. Stearns. If the choice is left to the Japanese, they will be influenced more by celebrity than by the fitness of the men to work in harmony with the missionaries. As regards Prof. Ladd, he is an intimate friend of mine and I shld be glad to welcome him here; but I fear he might cause annoyance to some of our more conservative men and I have urged deliberation. If the Bd. Com. wd fell themselves competent to take this matter into their own hands it would prove a most useful auxiliary to our work. As they cannot take it up, it is likely to prove an additional source of anxiety to us on the ground.

The Newsletter sent by the last Mail contained nearly the information asked for in your letter of the 12th ult. He has an interesting Bible class of nearly forty. A similar Bible

is held at the same time (Sunday afternoon) by Mr. Uchimura. Though he has become the ~~evangelist~~ acting pastor of the entryo Church at Kyō-bashi, the prospective Church of Tōkyō, he has his Bible Class at Mr. Yokoi's Church, as it is a continuation of an old enterprise Mr. U. has about thirty students. The Children's Sunday School has shrunk to about fifty since the cold weather came on, but we hope it will resume its old proportions in the Spring.

Mr. Dr Forst came down and gave an address in a large public meeting the other day. This meeting was one of a series which commenced last December. Two meetings are held each month, ~~with~~ generally on the same day, with three or four speakers at each meeting. They are in charge of a committee of eight, Knox (Presby.) Tyng (Episcopal) Soper (Methodist), myself, representing the Missionaries, Messrs Yokoi, Honda (Methodist-Episc.), representing the Japanese Xns Hiraiwa (Canadian Meth.), Uchimura (Presby.), Dr. Dr Forst spoke on his favorite subject "The Effects of Natural Religion" (i.e. a weakened sense of personality

He is rather one-sided in his views on this subject, I think, still his thought was fresh and his message was one which the Japanese need to hear, for the worst defects of Japanese character are closely connected with this deficient sense of personality. The audience was much impressed and Mr. De Forest carried back to Sendai the reputation, not merely of being probably the best speaker of Japanese among the missionaries, but also of being an exceptional ~~[illegible]~~ orator. I doubt whether the Japanese who heard him would hesitate to place him above Dr. Verbeck who has been supposed to be the first among the missionaries, and a first without a second.

As a member of the General Com. in charge & of the Sub-Com. on speakers for their meetings, I am led to believe that as effective speakers De Forest, Gordon, Albrecht, Cary & perhaps some

F.R. while ~~stand above~~ stand almost without rivals among the missionaries of other societies. Cornell of the Methodists came out a mere boy and easily gained the ability to talk accurately and in this regard is perhaps equal to any of our men, but he has not the intellectual strength. Dr. Verbeck

for an after dinner speech, or a congratulatory address, is most ~~excellent~~ admirably, but when he comes to preaching, his thought lacks freshness and vigor, so that he is not in request just now. Dr. Troy ~~lacks compl~~ has not a complete command of the idiom and his pronunciation is bad, but he is a good thinker and has done excellent service. He is almost always welcome, and the same is true of some others. Tho a few of the English Missionaries ~~are good~~ have a good command of the language, I do not know of one who has made any deep impression outside of his immediate circle. Out of ten foreign ~~speakers~~ speakers called upon for service at other series of meetings Dr Foulk, while myself and Cary Otis will come, three, and perhaps four, will be from our Mission, in spite of the fact that we have but one man on the ground. Of the twelve Japanese ~~speakers~~ speeches so far, five have been from Congregationalists. This ratio will not be kept up to the end, so far as the Japanese are concerned, but we shall press hard upon it.

This is rather a garrulous letter, but you may be interested in these facts. I have felt troubled about having our missionaries so prominent, but it has seemed unavoidable so far; for other ~~any~~ others

are named, objections are always made. If I can withdraw my name, I may do so, tho I would like to speak, for I have something I want to say. more especially as it is the first chance I have had to appear before such an audience as these meetings bring together.

I have been much disappointed to have received no word from you or Dr. Strong with regard to my plan for selling the next year's report in the States. However I sent on the prospectus to Dr. Strong two mails ago and hope he may notice it in the Herald & Trap to have it noticed also in the Congregational newspapers. It would be a help were if we could get a few hundred subscribers from America.

With sincere regards,

Yours truly

D. C. Greene.

P.S. I am sorry you still have suspected me of having written the Bib. Sac. articles on the Union Movement in Japan. Under the semblance of candor, there was evidence of a gross misreading of facts.

2 P.S. How would it do for the Pres. Com. to ~~pay~~ physicians' allowances and let individuals pay for medicine. The medicine bill is much the larger in our mission. It is a little difficult, since they stay at stations, to have each pay for it.

D. C. GREENE.
No. 22, Naka no Cho,
Ichigaya, Tokyo.

Mar. 11th, 1892.

Rev. N. G. Clark, D.D.,
Boston, U.S.A.

Dear Dr. Clark,

Your favor of Jan 16th, and another of somewhat earlier date were duly received. The latter I forwarded to Miss Shed who has not returned it so that I can not make more definite reference to it. What you write about the Maebashi house gives me much satisfaction. The house is substantially finished, I believe. The last time I heard of Miss Shed she was already occupying it and I sent her funds for what I understood to be the last payment to the contractor some time ago. I shall visit Maebashi next week and shall thereafter be able to write more definitely. Mr. Noyes has been of great service to the Mission in this matter. If his services had been paid at architects' ratio, they would have cost at least ¥1500 in U.S., not to speak of the fact that his supervision has been much more minute than that of the ~~ordinary~~ ordinary architects obtainable here. He has also on one or two oc-

casions advanced funds when, owing to my absence from home Miss Shed has not been able to get remittances from me. It would be a great gratification to him to receive a letter of acknowledgment from you. It seems to me, that as a return for these favors, the least return the Board can make is allow ~~him the to have~~ his Bolters' Shipments to him to be forwarded by Mr. Scott. I am told that recently Mr. Noyes of Somerville applied to Mr. Scott for some favor of this sort and was refused. I do not blame Mr. Scott, for he doubtless felt bound to restrict his business with Missionaries of the Board. However, in view of the fact that the service asked for was hardly a twentieth part of what Mr. Noyes has gladly done on this one matter of house-building alone, the refusal created a sense of injustice which I shld like to see removed. If the matter is mentioned, I would be glad to have it done in an impersonal way - not as a suggestion of mine. I would have written directly to Mr. Scott, but it seemed to me the objections not ~~wrong~~ to correct a misunderstanding

on his part, but to have a clear expression from the Committee, if practicable, of their willingness to afford this accommodation.

Enclosed you will find a copy of a letter of mine to the Committee at Lutsin with regard to a special appropriation towards the tuition of our children. We do not ask this as a favor, for we think the Mission will gain in increased work at this point far more than the value of the money asked for. The entire expense as I estimate it, would have been under that arrangement not far from 4,200 cc, say U.S. gold $150 cc. The original plan proved impracticable, but a modification of it has been decided upon. This will involve a somewhat larger expenditure, possibly $40 cc more, because the ~~studs~~ children will have to be divided between two schools in such a way as to increase the travelling expense considerably and the tuition charges somewhat. If this plan can be carried out, the time, which Mrs. Stearns will be able to give and glad to give to the missionary work ~~with~~ in addition to what she is doing now, will be nobleness than one third of that given by the average single lady after five years of service

~~unless~~, ~~being out of Colorado~~ - She is now giving nearly as much as the average married lady in spite of ~~the~~ her confinement ~~with~~ through the special difficulty attending the education of the children here in Tokyo, where there is no opportunity for ~~much~~ help by association with others. The distance between families even if there were a disposition to reside, would make such a partnership impracticable so far as our family is concerned, as it would involve nearly as much time in travel as ~~was~~ would be saved from actual work in teaching, while the heavy bill for transportation would be entailing extra. So far as the strain upon Mrs. G. is concerned the more active life involved in visiting among the Jns. would be helpful rather than otherwise. She now occupies between seven and eight hours per week in meeting her regular appointments, besides two & sometimes three Japanese services each Sunday, and the time occupied in giving and receiving Japanese calls. She enjoys this work and is, I think, suc-

cessful in it. There is room in connection with our four churches for a large increase and unless such an arrangement can be made I do not see how any additional women's work can be done. It seems clear that Miss Talcott cannot come this year ~~be spared~~ and it is not every one who can do the work that needs to be done here. There are ~~a number~~ several in the Mission, but they are already ~~fa~~ occupied with other work from which they can not well be spared.

If this request is granted, I wish to have it granted simply on the ground of the service to be gained. Incidentally we shall be the gainers through the excellent educational facilities we shall gain for our children, but these facilities will cost us under the present arrangement hardly any less than 41/00 yen gold - not far from Y. 30 yen more than the sum mentioned in the letter to the Committee ad Interim.

You ask about the future of the Sendai Station. It seems to me very clear that we ought hold on there. If we do keep the Station Dr Forel is the one who ought take the leading part in it. No one else could easily pick

of the thinnest of influence which he holds in his hands. There is something to be said in favor of Kyōtō Station. The opportunity for travel which that station enjoys is superior to that of any other station, but at the same time, as a matter of fact there is no station whose field is on the whole as well worked now as that at Kyōtō. With the large force of students working in conjunction with Mr. Davis and Mr. Albrecht, in a field considerably smaller, say less than a ~~fourth~~ third of that nominally in charge of Kobe and perhaps a ~~third~~ half of that of Tokyo, there is already much more travelling done and that of a much more systematic kind than is possible for Mr. Atkinson or myself. I shd be glad to see Mr. Albrecht more temperate in his work, but Dr. Dr Forest's presence would make little if any difference. If any change were produced in Mr. A.'s work, it would be that through his relief for part of his touring he would lead a more sedentary life & break down sooner and perhaps more disastrously. Then again as I said Dr.

Dr Frost's mind, he is not as well adapted to the work in the small towns and villages such as make up the bulk of the Kyoto field outside of the City proper, which the teachers in School would naturally look after, as far that ~~work~~ in the cities and large towns. If Dr. Gordon returns to Kyoto, it does not seem to me we can spare another man for that Station. Dr. Learned will be much missed, still a part of his work can be provided for by doubling up - a part can probably be taken by Mr. Ichihara so that the loss to the teaching force will not ~~be near than can be managed prove~~ be so very serious, provided it does not last too long. The next serious loss will be the want of his administrative skill and steadying power. There no new man could supply.

But I must not write more. I am off tomorrow morning for a week's trip. Intended to go today but there were several inches of snow on the ground and it was still snowing when it was time to start. It seemed doubtful whether I could make

twenty-five miles by jinrikisha after leaving the ~~car~~ railway at 11.30 a.m. before midnight on a mountain road in such snow. The snow is gone about here, but I presume I shall see enough before I get to my journey's end to-morrow night.

Many thanks for your thoughtfulness about Evarts and the other children. Evarts is a little inclined to make a necessity of himself, and I am glad of every invitation he receives.

Yours sincerely
D. C. Greene.

P.S. I did not intend to institute any comparison between Dr. Gordon & Dr. DeForest. Certainly I should not estimate Dr. G.'s influence as less than Dr. ~~Gordon's~~ DeForest's. I simply had in ~~mind~~ mind the fact that Dr. Gordon's preaching is warmer, while not less thoughtful, than Dr. DeForest's, and hence adapts itself more readily to a country audience while, I am sure it is not less effective in the cities, though it addresses itself to a different ~~class of minds~~, probably a wider, class of minds. Dr. G. is also more of an organizer. DeForest is first

Tokyo, Mar. 11, 1892.
Recd. April 8

class in his place, but his methods are not fit every place.

If the tract I suggest be published, kindly send me a supply.

Tokyo, Mar. 26/92.

Rev. N. G. Clark, D.D.,
/ Somerset St. Boston,

Dear Dr. Clark,

Your letter to Mr. Stanford bearing date of Feb. 12th is at hand. As I am very busy I will write only one or two matters.

In the first place, do not give yourself any particle of uneasiness about the Baptists going to ~~Tokyo~~ Kyoto. They may go if they like. It is utterly impossible for us to attempt to hold so large a place. Competition in such cities is not likely to be a very serious evil. The point is in the country. The encouragement they find in the decline of interest in infant-baptism is sheer folly. Such superficial observation is inaccountable. So far as indicating a state of mind favorable to Baptist views it means the exact reverse, a decline in interest in forms. The Baptists

have the most discouraging prospect before them of any denomination in Japan in my ~~[illegible]~~ judgment. Close competition means loss to them everytime. They cannot hold their men. Even now, the majority of those whose interest is awakened by Baptist preaching &c., unless I am much mistaken drift elsewhere. Do not lose one moment's sleep on this a/c.

Dr. Pennin's work is the most prosperous ~~among~~ of all the liberal work. It is so because he believes in a working church, and is interested in all matters of social and moral reform. He is very flat footed in these regards and there is life in his church. The Unitarians now have an earnest man, something of the Peabody stripe, perhaps, more like Frank Peabody ~~than~~ like the Old Professor. They are easy men to get along with.

You may be interested in reading the Japan Mail of Mar 12th, 19th & 26th. The first contains a virulent attack on Mission-

ances by a man who styles himself Hard Fact. This man is understood to be Lacafadio Hearn of Kumamoto, who writes for the Atlantic Monthly. The next number has an article in reply by a Campbellite, Smith by name, who almost invariably fouls his fool in any ~~[illegible]~~ he undertakes job. This time he has done better than usual but has left something to be desired. In the Mail of the 26th, to day there is to be a letter of mine which I shall be glad to have you read and tell me what you think of it. In the Mail of the 12th there is also an editorial which is in spots remarkably good. It has occurred to me that by editing this editorial respondent we might make ~~[illegible]~~ a useful tract for pre distribution. What do you think? Enough of the attack in letter should be included to show the provocation and explain the form of the reply. I wanted more space for mine, but did not dare to make it longer.

We have had a trying case in Yokohama. One of our Naval officers shot an Englishman for attempting to seduce his wife. It is understood that he did not succeed in his attempt, he did not — the husband thinks so, & the Capt. Bartlett, the Commandant of the Ship, thinks the same. The Englishman was one of those unprincipled men, of attractive manners and almost hypnotic power, who seem irresistible to some women. He is said to have betrayed not less than six married women in Yokohama. Under such circumstances the gratitude at the death of such a monster of conflicting emotions overpowers any other feeling. The feeling of utter helplessness which must have come over Lieut. Hettinghausen on finding his wife in the power of such a Minotaur, with no public opinion sufficient to restrain the wretch in the least — he was in Society — in spite of his infamous conduct — and he himself confined by his Naval duties so much of the time, as to be unable to give her the needed support, undoubtedly created

a quasi monomania. I am not a fighting man and want to see lawlessness cease, but what can be done in such a community when seduction is regarded as a venial sin, to be atoned for by a challenge to a duel, in which, if the vile fellow escapes, he is to be received into society again with, apparently, an unblemished reputation? If there is no other legal way of restraining such a man, it seems to me, he might be shot down like any other ravenous beast.

The defense is in charge of Prof. Tison of the Imp. University, late of Harvard Law School & earlier of Oberlin College where he was professor of Greek, I believe. He is a protégé of Mr. Parsons of Detroit, Dr. Barrows's brother-in-law, and a good Congregationalist, as well as one of the best men America has sent to Japan. He recently gained a suit against the combined legal talent of Yokohama. If he does not not-preach a sermon which will make the ears of the

Yokohama people to laugh, I shall be disappointed.

One witness at the inquest described this Mikolaiev as his best friend! What unutterable poverty of friendship which could lead to the choosing such a beast! If he has other friends, what must they be!

But I am foolish to waste my time in these hysterics, ~~but~~ I am for the time being unstrung by the revelation of the Canaanitish state of public opinion among the young bloods of Yokohama & Kobe, for they stand together in this subject.

Kind thanks Dr. Strong for his advertisement of the forthcoming Report. I hope we shall get subscriptions enough to help a little in paying our printer. If it were possible to get 700 copies it would pay the entire bill and leave us at least 600 copies for gratuitous distribution. However, I have no such sanguine hopes and shall be glad to get 100 subscriptions.

As extra copies will not cost more than ten sen (say 6½ cents gold) in case there should be a considerable number of subscriptions received later than April 20th, a cablegram might be sent to Mr. Hill giving the number of copies required and the R.O. address. Copies might be sent by the first mail. As the net profit on 300 extra copies at 20 cents would be at least $30.00 gold, it would be quite worth while to send a cablegram. The registered address and a single word, without signature would be all that is necessary — say, three words in all. We should make at least $23.00, and have the satisfaction of increasing the circulation besides. This, however, is far beyond my highest hopes. I mention it because it can do no harm and if by a quasi miracle it proves to be a demand, you will be ready for it and we shall get the benefit.

My pen has run away with me and I must stop. With kindest regards

Yours faithfully

D. C. Green

over

P. S. Since writing the body of this letter, I have concluded to reprint my Japan Mail letter here. As there are a good many printer's errors in the Mail's text, kindly wait till you receive a copy of the reprint before making any use of it. The letter has been very well received by the missionaries. D.L.G.

Tokyo, Mar. 26, 1892
Recd. April 18

Tokyo, May 28th, 1892.

Rev. U. G. Clark, D.D.,
Butler, U. S. A.

Dear Dr. Clark,

As I have surveying my field during the last few weeks, I have been much impressed with the need of a little temporary pushing. Two years ago, the number of workers associated with me was quite satisfactory. Taking number and quality of workers together, Tokyo station was not behind any other in the mission, but since then ~~for two years~~ time for one cause or another ~~the~~ pastors and evangelists have left Tokyo until we have only ~~one pastor~~ two or three of the old ones left and almost no new ones have come in. As a result some of the best churches are much depressed and can hardly meet home expenses. Now we have the promise of a number of good men from the Doshisha, but in order to get them there must be some one to guarantee a support. This state of things will not probably last long, but for the next six months there must be ~~some~~ more money used than

at any time for some years back. On thinking the matter over, I have proposed to Mr. Noyes who is within my field that we go into partnership and furnish say $300.00 which is less than one fourth of what the entire monthly aid will be. If we can get this we shall not need to ask the Board for any more, but if we cannot, we must have men from the Board or else allow some of our most promising places to remain without workers. Fisher has been the general missionary of the Dendo Gwaisha (Home Mission Soc.) and we must not allow the interest their to flag if we can help it.

If you happen to see Dr. Merriman, perhaps you can say a good word for us. The matter will be brought up in Mission Meeting and will thus I presume come before you officially, for there is little doubt that the Mission will see the matter as I do.

We have a splendid team in Tokyo. Roberts of no less other Missions taken together can show four such men as we have in Tokyo, Messrs. Yokoi, Harada, Uchimura &

Tsunashima - the latter not quite equal to the other two, but still an able man and an eloquent speaker. Mr. ~~Sugita~~ Sugita in Matsushi is almost a model pastor & local superintendent, but he is almost alone and does 1½ men's work than ought to be put upon him.

You have inferred from my previous letter what a burden our missionaries have had to bear through the notoriety of that Hettinger case. I cannot feel that any man of decently healthy moral instincts could be expected to stand the strain which was put upon Lieut. H. Then he was with almost no moral support from the circle in which he moved - even some of the officers of his own ship besides the Society people of Yokohama doing their best to secure access to Mrs. H. on the part of a man that they knew was plotting to seduce her (they did not know then that he had actually raped her at his second interview and profess not to believe it now, but they did know he was trying to seduce her). The friend him he met the villain after he knew the real facts he find and killed him. Now I cannot

stand such a strain. I do no comment the shooting, but I do not see how any man who loved his wife & was satisfied that she still loved him could stay the current of his indignation against so ~~base~~ a villain. The fun minded the man the man insistable would be the force of his feelings. This is at least the way I look at it. In such sense it is not insanity, but such a current of feeling in my judgment but a man just as completely beyond the power of self-control as insane does. and to even think of classing such a man with criminals seems to me unbearable. If I had been by his side I certainly shld have done what I could ~~to prevent the deed and~~ to calm his feelings and prevent the deed. Nothing in my whole life has stirred me as the attitude of the big S. Society people of Yokohama & Tokyo has. It sometimes seems as tho I cared not live longer in such a community. Prof. Milne of earthquake fame is actually sending around circulars to solicit subscriptions for a monument for this villain. And yet he knows, he must know, that

Robinson had planned and successfully planned to secure illicit intercourse with Mrs. H. and he must know also that it was secured by forcible abduction. He will perhaps maintain that he secured consent, but the fact remains that he secured by forcible abduction at midnight of a woman who was confided to his care to be escorted to her hotel. He took her in his trap because there were no jinrikishas at the railway station. Now so much as this was brought out at the trial. The forcible abduction was proved by Robinson's own statement to a friend, testified by that friend under oath. In the face of all this this, circulars have assured without a protest. It is a big burden to feel that one must meet every day men who can insult decent people in such a way. And yet the ringleader of this thing I have to meet as a member of the Council of the Asiatic Society. It does not seem but that I resign, but no duty was

even more thoroughly repulsive to me than ~~do labs~~ that of sitting with such a foro brutal man at the same council table. The hard thing to bear is not so much the outrage bad as that is, but is the ~~[illegible]~~ condonement of such villainous baseness on the part of men in high social and official positions. Such a ~~[illegible]~~ trial would be impossible in America. And it is by such men that missionaries are treated.

But I will not further draft upon your sympathies

Excuse the haste of this note for I have not time to read over before I send it to the P.O.

Yours very truly
D. C. Green

Rec'd 5/10/95
Forward.

D. C. GREENE.
No. 22, Naka no Cho,
Ichigaya, Tokyo.

May 17th, 1892.

Rev. N. G. Clark, D.D.,
Boston, U.S.A.

Dear Dr. Clark,

Your two favors of the 13th and 20th of April respecting were received yesterday. Many thanks for the appropriation from the Woman's Board of $200.00 to enable Mrs. Greene to engage more fully in woman's work. Owing to the giving up of the School project upon which the request was based, it will be impossible for Mrs. Greene to avail herself of this grant at present. Would it be proper to ~~let it~~ hold this appropriation, regarding it as at our service until spent? Most appropriations are understood to lapse at the close of the year unless they concern enterprises already entered upon and to divert the credit of the Mission is definitely pledged. The reason why I make this request is that it is not improbable ~~that~~ a new opportunity to start a school may come in the autumn or winter, and if we are able to come forward with a definite pledge such as would be possible for us to make now, it might be the means of ~~securing~~ putting the scheme on a safe foundation. Just a little more courage last March would have insured success, but

even more thoroughly repulsive to me than ~~do labs~~ that of sitting with such a foro brutal man at the same council ta-ble. The hard thing to bear is not so much the outrage bad as that is, but is the ~~[illegible]~~ condonement of such atrocious baseness on the part of men in high social and official positions. Such a ~~[illegible]~~ trial would be impossible in America. And it is by such men that missionaries are treated.

But I will not further draft upon your sympathies

Excuse the hastiness of this note for I have not time to read over before I send it to the P.O.

Yours very truly
D. C. Greene

Mr. Greene
Foochow

D. C. GREENE.
No. 22, Naka no Cho,
Ichigaya, Tokyo.

May 17th, 1892.

Rev. N. G. Clark, D.D.,
Boston, U.S.A.

Dear Dr. Clark,

Your two favors of the 13th and 20th of April respecting woman received yesterday. Many thanks for the appropriation from the Woman's Board of $200.00 to enable Mrs. Greene to engage more fully in woman's work. Owing to the giving up of the School project upon which the request was based, it will be impossible for Mrs. Greene to avail herself of this grant at present. Would it be proper to ~~take it~~ hold this appropriation, regarding it as at our service until spent? Most appropriations are understood to lapse at the close of the year unless they concern enterprises already entered upon and to which the credit of the Mission is definitely pledged. The reason why I make this request is that it is not improbable ~~that~~ a new opportunity to start a school may come in the autumn or winter, and if we are able to come forward with a definite pledge such as would be possible for us to make now, it might be the means of ~~securing~~ putting the scheme on a safe foundation. Just a little more courage last March would have insured success, but

we could make no promise. The sum needed was so nearly reached that a definite pledge of $200.00 or $300.00 more would have carried the day. Bishop Hare personally subscribed ~~now in operation~~ $350.00. The substitute for the proposed school would involve an expenditure of ~~$~~ $450.00. That I could not advise the Board to give, nor could I ask the Board to give enough so that I could make up the balance; but if we can consider the $200.00 as at our disposal so as to be the basis of a pledge covering next year, I am quite in hopes some feasible arrangement can be entered into in the Autumn.

Another matter needs attention - Under the new rules sent out in March, Missionaries must arrange for the payment of all ~~debts~~ debts to the Board by ~~the~~ December 31st, and thereafter. The rules imply ~~although~~ that the Mission & Station treasurers can make no payments until after the term of service for which such payments are made has closed. That is, if ~~monthly~~ payments are to be made monthly, they be made at the end of the month. Now it seems true,

that eight months notice is too short for such a radical change in the customs of the mission. Barring a few exceptional cases, the debts can probably be cancelled by Dec. 31st, but to ask that every family shall accumulate a whole month's salary in eight months, is asking more than many can fairly do. The rule seems to cover the Health-Travel allowance also. It is difficult to see why the Board shld say as it does in effect, "No missionary shall start on a health trip until he has accumulated money enough to enable him to meet the expenses of the trip." In other words to be a missionary of the Board, it is necessary that one shld have a certain amt of capital. The strict enforcement of these rules would cut off some of the very best missionaries the Board has in Japan. It would be easy to arrange so that there shld be no withdrawal in any month, and I do not see why the Board could not secure itself sufficiently by the rigid enforcement of some such rule as that for the present and then stipulate that after the close of 1893, every missionary will be paid on & at the close of each month of service.

In my own case, I must acknowledge to a debt of about $150.00. This is the amount which I suppose will stand on the treasurer's books ~~at the closing of the treasurer's books~~ June 30th.

My individual debt, properly speaking, will have been cancelled by that time. What remains is really the deficit on my home account. For various reasons, I wish to pay this myself and expect to be able to do so by June 30th, 1893, but I cannot do it by Dec. 31st of the current year. I should like to have the Mission Treasurer authorized to make his salary payments to me on that basis, i.e., my ~~monthly~~ salary each month less $12.50 until the debt is cancelled. I do not think I can promise to do more than that. It will be understood that in expressing my determination to pay this sum, I make no confession of either extravagance or carelessness in building my house. It is smaller than was authorized by the Building Committee and in the grading of its finish, it is decidedly inferior to most of the newer houses of the Mission. I confess that I undertook the building with a smaller leeway

for extras than I wished to do and knew that I was running some risk; but I felt that I was justified in doing so. The house I was forced to take for the summer would have been altogether unsuitable for winter occupancy. If I had referred the matter of building to the Mission & to Boston before beginning, it would have involved several months' delay. Besides the time involved in correspondence, ~~would have~~ I should have been obliged to submit the plans again to the trustees which always requires much time. This would have meant at the lowest estimate, I should say, four months time besides very serious inconvenience and even risk to my family. The extra cost of rent would very nearly have equalled the deficit. The actual deficit at the close of the a/c. was $134.80, but since that time expenses really belonging to the building have been incurred which make the deficit a trifle over $150.00 the amount of my debt at the close of the current half year. Against this, I have some material on hand which I hope gradually to dispose of, and from which I hope to get not far from $80.00, but this cannot be realized at once. The largest item here is

paid which will be utilized during the next two years.

I greatly prefer to cancel this deficit in the way I have suggested, and as I have said, can do so without serious strain by June 30th, 1893, possibly, by Mar. 31st, 1893; but there is no hope of accomplishing so great a task by the close of the current year.

May I then, to repeat what I have sought to embody in the foregoing paragraphs, ask the Bd. Com. to authorize our Mission Treas. to pay my salary to December 31st of the current year, as appropriated less $75 00 U.S. gold and also my salary during the succeeding half year, less whatever sum may stand to my debit at the close of the current year? Unless a favorable answer to this request is received by the first of August I am liable to be embarrassed, for the Treas. will feel obliged to keep back from my salary for each month $25 00, which is nearly double what I can save, on the average, I my much fear.

The lower house of the Japanese Diet has has passed a vote of censure upon the Govern-

ment, in view of its interference with the recent elections.
A similar vote was passed in the House of Peers. The latter, however, was secured by a bit of sharp practice. A plan was laid to bring up the defaulters on some resolution referring to maximum products which had so little interest that the supporters of the government were very many of them absent. Anticipating a near snap, however the liberal peers were out in force. They passed the Maximum products' bill with a rush and then introduced the resolution of censure which was carried by a comfortable majority:

In the lower house, the ~~vote~~ resolution was carried by a vote of 163 to 111. If ~~there had been no absents~~ all the absentees had been present and voted with the government the majority would still have been 26. It is probable that ~~at least~~ the absentees were about equally divided and that the real majority would have been at least 40 which in a house of only 300 is a good working majority to say the least. The Diet has been prorogued for a week. In the meantime the ~~government~~ Cabinet will decide whether to resign or to dissolve the lower house.

This conflict between the government and the Diet is, when looked at from one point of view, a

struggle between the German School of politicians and the English School. The latter want a Ministry responsible to Parliament, while those in power wish the German plan of a Ministry responsible to the Crown, which of course in Japan means practically an irresponsible ministry. Nominally the constitution on this point is identical with that of Germany, but it is the play of Hamlet with Hamlet omitted. The Emperor, however much of a man he may be, never has an opportunity to show his personality and is not supposed to exert any influence on governmental affairs worthy of the name. As I wrote for the Boston Herald the other day, the ministry must make some connection up or down before very long. As there is no hope of the Emperor's showing his personality by a fight with his advisers, the only hope of peace is in the submission of the ministry to Parliament. This change may not be going ~~[illegible]~~ offhand for several years to come, but it cannot not be postponed ~~much~~ very long. The editorials of the Japan Mail are not worth much on this subject. The

editor simply holds a brief for the government. He differs just enough from the government to give color to his statement that he is not biassed by the large yearly subscription of the Japanese government. I have heard that the government subscription amounts to 300 copies which, if this be true, is, at the high rate of subscription, a very comfortable subsidy, for the subsidy is not merely valuable in itself, but with the kind of circulation which it secures, it raises the value of the advertising columns.

I have some reason to believe that the question of Mr. Hagai's coming to Japan to work among the Chinese of the Ports will be broached. Allow me to express the hope that no encouragement will be given without a thorough ~~consideration~~ consideration of the subject. The Union Church in Yokohama is interested in this work and has almost reached the point of engaging a native Canton-ese evangelist to take it up. Such a man would undoubtedly speak English and would be able to get good moral support for Dr. Meacham & Pastor of the Union Church. It seems to me, that there is no call for the Gen. Board to enter this field. The foreign residents ought care for it.

Tokyo, May 1, 1892.

Rec'd June 1892

The statistics of the work come in slowly. In my field the delay was the most annoying of all, but they are in now and will be made up in a few days. So far as money is concerned the returns in my field are on the whole encouraging, though there are some churches which have done poorly. I think Mr. Harada's church heads the list with a total of over yen 22 raised during the year. Probably there is not another church in Japan which can make so good a financial showing.

Many thanks for your generous subscription to the Annual report. I think I can let you have what you wish for 6½ cents gold per copy.

With sincere regards

Yours truly

D. C. Greene.

P. S. I meant to have said that from another point of view the struggle in the Diet is one of the nation against the hitherto predominant influence of the two powerful clans of Satsuma and Choshu. There are very few Choshu men in the Cabinet; it is true but as the Japanese say, there are men behind the scenes who pull the strings belong to these two clans and the second rate men in the Cabinet are scrape and bow in response to the strings which the showmen hold in their hands. But such

Satsuma is sub Yosa.

Tokyo, May 17th, 1892.

Dear Dr. Clark,

As I picked up the Congregationalist a few minutes ago and noticed there some comments on Dr. Parkhurst's work in New York, I felt impelled to write you of a speech I heard Mr. Yokoi last Sunday evening, or rather of the use he made of Dr. P.'s experiences in illustrating his subject.

He was discussing the moral condition of Japan and he spoke with great plainness and with more ample and specific illustration than would be possible for any minister to use in America. Then he said, "I am not saying there is no evil in foreign lands. I know there is enough of it — absolutely more than in our little Japan —, but suppose we say four out of every ten in foreign lands are bad. There are left six good men; or if you choose to say six out of ten are bad there are the four good men and when you have even no more than four good men out of ten, there is hope. Here in Japan we have not the four, we have not even one in ten with a real moral character, which abhors lying and impurity."

"Now," he went on to say," there ~~was~~ is a great preacher in New York who became indignant at the inefficiency of the police and satisfied himself that there were thousands of gambling places, houses of ill-fame & night-school houses which were tolerated by the police protected for corrupt reasons. ~~because they were corrupted~~.

~~Now~~ The preacher made this the subject of two powerful sermons and what was the result? On the following Sunday over 1100 of these houses were closed. ~~It had such effect~~ This preacher was no doubt an extraordinary man, but do you think it was after all his eloquence that closed those houses? Not-at-all. If a man with ten times his power shld preach in Japan no such effect would follow. ~~Why? Because~~ What ~~is~~ was the difference? In America there is a public conscience which when it is aroused holds there bad men and women in restraint. Dr. Parkhurst appealed to that conscience and that conscience responded. There is no such conscience here and there would be no response to the most eloquent-

appeal". Then he urged the duty of creating such a conscience and maintain that it could only be created by downright Christian education. Incidentally he contrasted the vacillations of Mr. Gladstone with the firmness of Japanese statesmen. It was an extraordinary address.

At first thought one would say, the New York episode was adapted rather to weaken Christian influence, but what impressed Mr. Yokoi was not the existence of vile men in large numbers in a nominally Xn land but the wonderful power of the Xn conscience in restraining evil and the relative ease with which that conscience could be aroused.

I did think of writing up this for a newspaper article, but I doubt a little the expediency of printing it just now which the Japanese are so sensitive to adverse criticism. It may, however, be of service to you and others in your public addresses, if it takes hold of you as it has taken hold of me. It illustrates one of the ways in which the wrath of man is made to praise God. It

was especially interesting after the attempts of the "Mail" correspondents to prove that the Japanese are more moral than foreign peoples ~~are~~ to hear such plain speaking on the other side.

I have not had time to prepare any News-letter of late. Perhaps Dr. Gordon, Mr. Atkinson & Mr. Allchin might be interested to hear about Mr. Yokoi's sermon.

Yours truly

D. C. Greene

Sapporo, Hokkaido
Jan. 17. 1892.
Rec'd Feb. 8. 1892.

Tokyo, July 23rd, 1892.

Rev. N. G. Clark, D.D.,
1 Somerset Street,
Boston, U.S.A.

Dear Dr. Clark,

Thirty copies of the Annual Report went forward to your address by the mail of July 3rd, I think it was. The remaining seventy (70) of your subscription, I hope to send by the next mail. After we had sent off 110 copies to America, some of our Japanese friends raised a great outcry about the first two paragraphs on page 76 and the next to the last on page 94, the first in the Doshisha Report of Dr. Davis' pen and the second in a paper contributed by Miss E. M. Brown. After due consideration in Mission Meeting, it was decided to cut out the two ~~objectionable~~ leaves and paste in new ones with the objectionable paragraphs re-written. The work is being done now. I blame myself somewhat for not editing both passages. The first attracted my attention and also that of my wife who helped me with the proofs and we both agreed in thinking it unwise, but that

Doshisha Report came not merely for Dr. Davis but with the formal endorsement of Kyōto Station and was accompanied by an order for 600 extra copies of that particular ~~portion of the~~ Report. I waived my own judgment and published the paper as it stood. It has caused Dr. Davis, probably more pain than any other incident in his life in Japan and has strained his relations with his Japanese associates so greatly that if he had not his long history of self-forgetfulness behind him, I doubt if he could overcome the odium for years. As it is, I fancy a few months will be sufficient to allay the irritation the unfortunate passage has caused. If the matter were not so painful some features of it would be ludicrous. In their analysis of the passage, some of the Japanese leaders force into Dr. Davis' words meanings which would never occur to an English eye or ear, yet they are so certain they understand English that there is no use of arguing on the subject and an

can only brace himself against the torrent of abuse which ~~is based~~ finds its impetus in an ~~[illegible]~~ imperfect appreciation of the English tongue.

Dr. D. has been called "immoral", "intellectually dishonest" and classed with an insane ~~[illegible]~~ young man who after pestering Mr. Kozaki and the Doshisha with his vagaries did his best to break up the Niigata School. (Let me say this insane young man was one of our brightest and best blooded graduates, a man whom it was a real pleasure to know. ~~[illegible]~~ He is afflicted with so-called circular insanity - and is worse than useless - a most lamentable case).

Capt. James case has come up to trouble us. The Japanese want the Mission to organize itself into a court and investigate ~~the matter~~ his life in Kumamoto. Their particular object in asking it now is so that while they secure a declaration of Capt. James' innocence, they can also give poor Dr. Scudder another blow and thus avenge what they call his wrongs against their beloved Capt. James.

In common with most members of our Mission who know anything about the matter, I believe Capt. James innocent of ~~[illegible]~~ immoral infidelity

but I believe he has acted like an idiot, or a brute, towards the Scudder family. If he had taken us into his confidence, or even asserted his innocence in such a way as to give us a chance to help him, we could have ~~done it in a way to have~~ helped both him and the whole family. There has not been a time during the last dozen years when we could not have established his innocence in the eyes of almost any disinterested man, had we not been staggered by his silence. We could not understand it as anything other than an admission of guilt. While I shld not want to guarantee that Dr. Scudder in his indignation at the supposed wrongs of his daughter ~~may~~ did not do unwise things, one must be a poor kind of a man who would hold him accountable under such suppose provocation. There is no evidence, so far as I know of any serious effort on Capt. James' part to prove his innocence & have in the name of common sense

cured he or his friends expect us to engage in detective work in his behalf which he seemed, by his silence, to acknowledge his guilt.[2]

Capt. James has since the unfortunate affair in Chicago written out to his Japanese friends here that Dr. Harry S. not only murdered his mother-in-law, but also Mrs. James and his own (Dr. Harry's) first wife. All the Kumamoto men believe in Capt. James and this ~~cat~~ brutal feeling towards the Scudder family makes no impression on them and they are even willing to be his catspaws in bringing new trouble upon these broken hearted friends of ours.

The Mission did not allow the reading of the communication on this subject, but referred it to a committee of four of the older missionaries. This committee felt it would be unwise to give any written answer, but had an interview with Mesdrs. Ebina, Kozaki & Miyagawa and explained matters as well as they could. They were not completely satisfied, but I think they so far affir-

cialed our feelings that there will be no further trouble. Our reasons for believing Capt. James innocent - is that it would be practically impossible for any man to carry on such a continuous course of lewdness as is was charged by Mrs. James, or even to be guilty of a single act without its becoming known to the Japanese. If it had been known which the feeling against him as a teacher of X y was so strong, it would most certainly have been published to the world. It would be on the whole easier to conceal such a matter in New England than in Japan. It is, however, perfectly clear that not only his pupils knew nothing of any such conduct, but it is also known that men violently offend to them who were so situated that it is inconceivable that they shld not know if he were guilty. Have declared solemnly that they knew nothing of any derelection ~~from strict uprightness~~ of his. Under such circumstances, the easiest explanation is that Mrs. James became morbidly suspicious, became, perhaps, a monoma-

rise on this subject and stated as facts what were really the fancies of a diseased brain. As in other respects she probably showed no lack of mental balance, her father naturally believed her statements.

Capt. James instead of taking a calm view of the matter, and trying to prove his innocence appears to have become angry and bound to make trouble and has been nursing his wrongs all these years and now takes this time of all others to incite his Japanese friends to avenge him ~~his wrongs~~.

Perhaps, I am sending down on the poor man, but I do not see what other interpretation can be put upon his conduct, unless we suppose him to be insane.

I have made rather a long story of this, but it will very likely leak out in spite of our efforts to keep it quiet and it is better that you shld know what we have done. So far as his conduct in Japan is concerned, I see no reason why his name shld be used with any embarrassment in speaking of the Kumamoto men.

Mr. Ebina was much disappointed at our withdrawing leaching aid from the Kumamoto School, but it seemed best to us to decline to aid

further until the Japanese can reconcile their differences and give us a reasonable assurance that they will at an early day unite the two schools. These three questions gave us more trouble than all the rest put together and each one of them was decided in such a way as to leave some irritation, but we hope this irritation will soon pass away. Certainly we cannot consent to merely register the decisions of our Japanese brethren and efface ourselves altogether

The meeting ~~as a whole~~ was the best we have ever had so far as harmony among ourselves is concerned. There were differences of opinion, but they were so expressed that they ~~left~~ caused no friction

I shall be glad to hear how the Annual Report strikes you. My impression is that the ~~style~~ form adopted last year is the better, i.e. without the special station reports and with a fuller resumé of the evangelistic work. Our mission is now so large that if each station is

to have a special report, the whole became too bulky to be readable — there is too much of detail which is of no interest outside of Japan, and little room for the kind of illustration which really throws light on the work and lends interest to it.

The cost of the 100 copies you ordered will be 6 37/100 cents gold, i.e. $6.37 for the 100 copies besides postage to America which will be about $2.25 = $8.62 post paid. This price I get by charging the type setting and map plates to the Board, as necessary to a small edition, and by counting as the cost of extra copies merely press work, paper & binding. No orders have come for any of the Dist. Secretaries. This does not specially surprise me, though I regret the inertia which limits the circulation of the Report. It seems to me, then interested in missions at all might be interested in the Report. It certainly has cost a good deal of labor.

As you will see by Mr. Stanford's report of the meeting, I was appointed editor of the Memorial pamphlet which it is proposed to publish two years hence, the 25th

year of the Mission. It is my wish to cover between two & three hundred pages and to insert eight or ten photo-engravings and a good map. Photo-engravings equal many in the world are now obtainable in Japan and I shall hope to have a volume which will sell. However, after my experience with that history of Mr. Albrecht's, I am unwilling to take the ~~number of~~ work in hand unless I can have some encouragement that it can be published. The expense so far as I can now see would be about 35 cents a copy if an edition of 1000 copies were printed and say 25 cents if the edition numbered 2000 copies. The photo-engravings & map would represent about half the expense. It is possible that photo-engraving will be cheaper two years hence. The printer thinks so and if he is right, the cost will be proportionately less for the whole volume.

In closing, let me thank you for the extension granted me in regard to my withdrawal on salary a/c.

We hear that Jerome, our third son, has been allotted $250.00 from the Pria Greenleaf Fund. This is a larger amt than is usually granted the first year. We suppose it comes as a result of his success in his preliminaries last year when he received from honors out of a possible five.

The finances of the children are very satisfactory to us. If you happen to know of a professorship of history which is vacant, I think the professors of history at Harvard will say a good word for Everett, if they are communicated with. He will take his Ph. D. next summer after three years post-graduate study and a college course of three years at Evanston & two at Harvard, eight years in all, of which five have been spent at Harvard. His most intimate relations have been with Profs. Hart & Channing, but I think Prof. Emerton knows him fully well.

Prof. Ladd has done well here. He is not a man to excite much enthusiasm in a general audience, nor is his subject attractive to most people, but Dr. Knox

of the Presbyterian Mission, the best-judge out here by all odds, speaks in terms of high commendation of Prof. Ladd's Tokyō work. Mr. Swift of the Y. M. C. A. is equally emphatic in his comments. It is a great regret to me that I have not been able to hear a single one of his lectures. My missionary duties kept me here while he was in Kyōtō and in Kobe while he was lecturing here. I hope to take him out on a short trip next week to show him what a tour in Japan is like, though I am afraid it will be a poor specimen as I am not ~~very well~~ able to do very energetic touring. The last four or five months has been very hard upon me and I hardly ever was more tired. My throat is my thermometer and it is in bad shape, so that I shall not do more speaking than I have to do for the next two months.

Tokyo, July 23, 1892
Recd Aug. 17

My pen has run away with me, but I believe I have ~~scribbled~~ little but what it was intended for you to know. I trust this letter will find your health better than when you wrote last. With sincere regards Yours truly D. C. Greene

Tokyo, July 28th, 1892.

Rev. H. S. Clark, D. D.,
1 Somerset Street,
Boston,

Dear Dr. Clark,

There are two other matters growing out of our Annual Meeting which need some explanation. The first is the Bible Society work in Japan. I send with this, but in a separate envelope, a printed copy of a letter from Dr. Gilman to the Bible Societies' Committee which represents the Am. Bi. Soc. & the two British Societies. and the Committee's reply which will, I think, enable you to understand the situation. If the Am. Bi. Soc. cannot concede to the Committee in Japan the degree of ~~autonomy~~ authority indicated by our reply, the Society had much better cease work in Japan. If the Committee is expected to work under a constitution which gives each of its foreign members veto power on the action of the Committee, the arrangement is child's play and it is unworthy of serious men. I do not believe, on the whole, a better Committee could be formed in Japan - indeed I doubt whether the Board of Managers of the A. B. Society averages

better than our Committee. If this Committee cannot be allowed more authority, ~~there~~ there is no hope of union in Bible work and the Am. Bi. Society in standing in the way of union will be doing a vast harm to the cause of Missions. It would be vastly better for the Society to withdraw from the field altogether and leave it to Societies which can work harmoniously with the Missionaries.

Our Committee has suggested that the whole matter be referred to a Sub-Committee of the Board of Managers and that Dr. Gordon and Dr. J. L. Amerman be requested to appear before this Sub-Committee. May we not ask the Bu. Com. to endorse the resolutions of the Missions which will be reported by Mr. Stanford and forward them to the Board of Managers?

Mr. Loomis thinks we over estimate the evils under the old system, but in this I am sure he is mistaken.

The other matter is Miss Shedd's outfit. She was allowed no outfit on coming

out five years ago. She has been badly crampled ever since. She has lived ~~pretty much~~ alone much of the time without a foreigner near her. She has waited patiently for the time to come when the Mission could grant her a colleague. Very few of our missionaries have shown a better spirit or have put up with the degree of hardship which she has been called to pass through. It does seem to me, she deserves to have her financial burdens made easier to the extent of the usual grant for outfit. The Mission asked this unanimously last year and now repeats the request. She is a member of the Mission in everything but the name and has been always loyal to its interests. The Board was at no expense for travel on her account, so that with the allowance now asked for, she will have been considerably less than the usual expense of a lady missionary. Kindly urge this matter upon the Bd. Com. & the Women's Board. It is difficult to see why she s'hd be treated less generously than others, especially in view of the unusual sacrifices which she

has cheerfully made.

Yours sincerely

W. C. Green.

Tokyo, July 25, 1892

J. J.

Recd Aug. 17

22 Naka no Cho, Ichigaya, Tokyo, Japan,

August 25th, 1892.

Rev. N. G. Clark, D. D.,

Boston, U. S. A.

Dear Dr. Clark,

It is more than two weeks since the last mail left and there are still some days before the steamer leaves--the longest interval for several years, I think.

There is little new to report, but I want to make a suggestion, if it is not too late. It is that in using the statistics for the Japan Mission you follow the tables in the Report and not the advance sheets sent on some time ago. There is little difference between them save in the column giving the number of "provisional churches", in which the advance sheets ascribe to Kyoto an unduly large number. How this mistake arose, I do not know. There are a few minor ~~[illegible]~~ errors elsewhere which were detected and made right before the pamphlet went to press. The Report has been very well received. The Japan Mail devoted two leading articles to it. You will find them in the issues of August 13th and 20th. In spite of a larger edition than usual we are short of copies and I would like to print a new edition. Five hundred copies could be printed for about $52.00 gold and 1000 copies for about $86.00. My plan was to ask the Mission to take 200 copies at fifteen cents silver apiece and to try and get the members of the mission to take from five to ten copies each. Nothing has yet been decided about this.

There are many tourists who are more or less interested in missions, and if we could slip a copy of the Report into the hands of the more promising I think it would be for our advantage and that of the Board also.

The Christian, the Japanese Congregationalist, also had a re-

Rev. M. C. Clark, D.D.,

Boston, U.S.A.

Dear Dr. Clark,

It is more than two weeks since the last mail left and there are still some days before the steamer leaves--the longest interval for several years, I think.

There is little new to report, but I want to make a suggestion if it is practicable to do so in the articles for the Japan Mission you follow the tables in the report and not the advance statements on correction a.c. There is little difference between them save in the column giving the number of "novitiate churches" in which the advance statements ascribe to Oto an unusually large number. Why this discrepancy, I do not know. There are a few minor corrections elsewhere which were detected and made initially before the pamphlet went to press. The report has been very well received. The Japan Mail devoted two leading articles to it. You will find them in the issues of August 15th and 20th. In spite of a larger edition than usual, we are short of copies and would like to print a new edition. Five hundred copies could be printed for about $2.00 old and 1000 copies for about $3.00. We plan usually on the mission to take 200 copies at fifteen cents silver apiece and try and get the members of the mission to take from five to ten copies each.

There are many churches who are more or less interested in missions and if we could sell a copy of the report into the hands of the more prosperous, I think it would be for our advantage and that of the Board also.

The Christian, the Japanese Congregationalist, also had a re-

view of the Report in which special satisfation was expressed at the attitude assumed towards the Japanese Christians. The Report cost me a great deal of labor and it is a pleasure to find it stands the criticisms of the Japanese and foreigners so well.

The balance of the copies for which you subscribed will go forward by the mail which carries this. I would have sent them ealier, but I was a little afraid there might be trouble at the custom house if 100 copies went on at once..

Prof. Ladd left us today. It has been a great pleasure to have him with us so long. He has made a very favorable impression. On the whole the best piece of work he did was, apparently, that at the Summer School on Hakone Mountain. He was there brought into closer contact with the students than at Kyoto or Tokyo and this led to a deeper impression. His visit will be remember with gratitude by many. While I was not able to attend any of his lectures, he has spent about two weeks in our family. He was a classmate of mine at Andover where we were very intimate and it has been a pleasure to knit again the friendship of those days.

The Capt. Janes breeze has moderated considerably and unless the Captain is idiotic enough to stir up his old pupils again, I think we shall survive. If Dr. Davis were only at home and could see him, it would be a good thing, but without knowing more definitely the present temper of the man we hardly dare to write. He seems, judging by the account his pupils give of his recent letters, to have become almost a monomaniac on the subject of the Scudder family and to have let his self-respect go to the winds. In spite of his folly, I am still disposed to believe him innocent.

tion was also expressed which was entirely in harmony with the spirit of the Report in which special satisfaction was expressed at the attitude assumed towards the Japanese Christians. The Report cost me a great deal of labor and it is a pleasure to find it stands the criticisms of the Japanese and foreigners so well.

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We are all pretty well. Mr. Noyes is taking hold of the Japanese work well & I feel glad to have this help in the province now that my hands are so much tied by my C.E. work and Conspectus. Perhaps you noticed the editorial on Japanese politics in the Christian Union. It was not signed. It pleased my Japanese friends and I think has been indirectly useful as showing that foreigners can be sympathetic and that we do look beyond the missionaries. That Yale should make an effort to show that America has no monopoly of interest in the matter of higher education is something to rejoice over. If this influence is always as happy as it appears to have been in Prof. Gates's case, our joy will deepen into gratitude.

Yours faithfully
D. C. Greene

We have spent the summer in the city. While I have tried to take things easily, I have had enough to do. It seems probable that my work must be more and more confined to the city. There is a great deal of correspondence which comes to me and this summer vacation I have had more than I really knew how to deal with for I have not acquired the facility of writing short letters. Perhaps I have overdone the business, but I have reason to believe that I have done something this summer to allay irritation which threatened to become serious.

With Professor Ladd, three or four Japanese are going to America. They are all Doshisha graduates and will we hope prove a credit to their alma mater. It is extremely desirable that we get some men in the Doshisha faculty who are not Kumamoto shizoku. It is true we have a few already, but they are not of sufficient standing to take away from the clanish character of the faculty--a more serious matter here than it would be in America. In this detachment of students thre are two promising men from other parts of Japan, one from the province of Tosa in Shikoku and the other from Okayama on the Mainland. I understand they take with them a year's supply of funds and that Prof. Ladd has given them some encouragement for the subsequent years. Prof. Ladd has done his best to break down the monopoly which Harvard had secured through Mr. Knapp's influence and the scholarships which he founded. There can be little doubt that the large number of Japanese scholarships at Harvard (there are eleven I believe) were founded with the definite purpose of offsetting the influence of the missionaries. That Yale should make an effort to show that Harvard has no monopoly of interest in the matter of higher education is something to rejoice over. If this influence is always as happy as it appears to have been in Prof. Morita's case, our joy will deepen into devout gratitude.

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Yale Univ. Sakyo. Oct. 25. 1892.
Yale Univ. Sakyo. Oct. 19. 1892.
Yale Univ. Sakyo. Oct. 25. 1892.

MISCELLANEOUS—Postage and Stationery

Mission and Committee Meetings

Cost of Sending Money

Moving Missionaries

Secretary's Printing and Stationery

MISSION MEDICAL

NATIVE MEDICAL

STATION AND EVANGELISTIC—Touring

Evangelists

DOSHISHA

GIRL'S SCHOOL

NURSE'S SCHOOL

WOMEN'S SCHOOL

Total

INVENTORY OF PROPERTY.

To accompany the December Account.

Kindly call the attention of your Annuitants to the fact that I live in Tokyo. Letters are not infrequently addressed to me at Kyoto. Tokyo, Sept. 1st, 1892.

D. C. GREENE.
No. 22, Naka no Cho,
Ichigaya, Tokyo.

Rev. N. G. Clark, D.D.,
Boston, U.S.A.

Dear Dr. Clark,

Last year the Bd. Com. hesitated to allow transfers from one fund to another on closing up the accounts at the ~~close~~ end of the year. This year especial hardship will arise unless this liberty can be granted. The Reserve Fund is intended to meet emergencies ~~which~~ and thus obviate transfers, but this year the Miscellaneous Fund was so far cut down as to render a meeting of the Mission impossible without exhausting the Reserve Fund. The meeting has been held and the money of course used, because we did not suppose the Bd. Com. contemplated having us give up our democratic methods and live under an aristocracy. Surprise has been expressed that so much money should be needed and the statement made that the Committee lacks information as to the use made of the money. A classified statement of these Miscellane-

~~Thus~~ disbursements is made twice a year to Mr. Ward. The classification is as indicated on the enclosed shut. and each class ~~of the station~~ ~~is certified to by a bundle~~ mentioned in this blank ~~for~~ the respective station a/cs. is certified to by a bundle of vouchers representing the different payments by the Station Mast. If a more minute classification is needed, we shall be happy to make it, so as to give all the information the Committee desires. There seemed nothing to do in view of the large reduction on that a/c. sum, as I have said, drawing upon the Reserve.

This cutting off of the Reserve is an especial hardship to the smaller stations. In the larger stations there is room for the operations of the insurance principle and in view of large expenditures in one direction, economy can be practised in others and so they manage to get through without very serious inconvenience although the appropriation may be insufficient. In the smaller stations this is

impracticable and the individual is obliged to assume charges and carry them on his private a/c. unless they can be provided for for the Reserve. I have been obliged to carry such charges this year and unless transfers are allowed, I must carry them into next year.

Now we wishes that such transfers be made by individuals or even by Stations, but by vote of the Com. and Bulletin or the Mission. So far from harm resulting from allowing such transfers, I believe gain would come, in that our estimates could be made more accurately. Assuming that this liberty will be granted ~~this~~ the next year we cut down every item in the estimates for next year as low as possible.

I do not believe the estimates were sufficiently with so much care before; but if the Bu. Com. insist that every item must be made ~~large enough~~ independent, then we must either have a much larger Reserve Fund, or make each item of our estimates larger.

As we have practically no Reserve this year, the only way we can be protected is by allowing transfers. To illustrate, in this Station

Tokyo, Sept. 1, 1892
Rec'd Sep. 27

our Repair fund has been exhausted. The other stations have no surplus with which to aid me and I am carrying near $20.00 on my personal a/c. and unless transfers are allowed, I must carry it into next year. The matter was brought up at Niigata Meeting and the Mission acknowledged that the a/c. ought to be paid, but there was no money. There will be, however, a considerable balance left in some other ~~donations~~ appropriations. My fund for the payment going Japanese laborers, for example, will show a balance probably of a good deal more than enough to meet the deficit in the Repair a/c. This question of transfers or no transfers is another ~~matter which the Mission~~ has been already brought before the Bd. Com. and I trust, that what I have written may lead to a reconsideration of the matter and the granting ~~allowance~~ of the Mission's request. I have mentioned my own case as a current illustration, but there are other stations where the trouble is felt perhaps more severely.

Kindly do what you can for us.

Yours truly D. C. Greene.

ESTIMATES FOR 1892.

270

	Kōbe.	Ōsaka.	Kyōto.	Okayama.	Niigata.	Sendai.	Kumamoto.	Tōkyō & Maebashi.	Tsu.	Tottori.	Total.
	$	$	$	$	$	$	$	$	$	$	$
Taxes and Rents ...	300	475	200	65	50	20	650	50	110	15	1,935
Repairs	200	300	525	200	250	175	100	60	75	100	1,985
Miscellaneous ...	400	100	230	90	500	250	350	150	25	100	2,195
Native Medical ...	...	700*	250	...	...	...	...	...	...	...	950
Mission Medical ...	350	225	575	150	250	150	275	75	125	125	2,300
Station Work ...	1,520	850	1,720	1,150	800	500	1,300	1,000	250	400	9,490
Dōshisha...	...	...	3,800	...	...	...	...	...	...	...	3,800
Girls' School	700	...	300	...	...	...	...	...	...	...	1,000
Women's Bible School ...	675	...	...	...	...	...	...	...	...	...	675
Kindergarten ...	300	...	...	...	...	...	...	...	...	...	300
Evang. Committee	...	...	...	...	...	...	...	...	...	...	3,600
Theol. Students ...	...	...	...	...	...	...	...	...	...	...	3,000
Medical Journals ...	...	20	30	...	...	...	...	...	...	...	50
Nurses' School ...	...	...	500	...	...	...	...	...	...	...	500
Secretary	...	...	...	...	...	...	...	...	...	...	150
Reserve	...	...	...	...	...	...	...	...	...	...	800
											32,730

* Includes Kōbe.

Then is no limitation here of any limitation of subscribers and the Missionary treas. has no limitation before.

Tokyo, Sept. 6th 1892.

In forwarding the Annual Report to the American subscribers, the Editor desires to apologize for the long delay. He had made arrangements, as he supposed, by which the names of all such subscribers would be sent to him in May. Through some misunderstanding, however, he received no intimation that there were any subscribers in America until the 4th inst.

A copy of this has been sent to all subscribers reported by Mr. Searle & Dr. Hitchcock.

OFFICERS AND COMMITTEES
FOR 1891-92.

Tokyo, Japan, September 6th, 1892.

Rev. N. G. Clark, D. D.

1 Somerset Str., Boston, U. S. A.

Dear Dr. Clark,

Your favor of the 9th ult. was received on the 4th inst. It was certainly not my thought that you would be responsible for any of the business details connected with my report, but I did suppose that my letter to Dr. Strong made it clear that it was my intent to have the names of the subscribers sent on to me by the first mail leaving Boston after April 20th and that all such copies would be mailed direct from Japan. However, I am quite ready to believe that the fault was my own-that I failed to be explicit enough in my directionss Although our edition was too small, as it has turned out, it is not at all likely I should have dared to print any more even if the lists had been sent me before the report went to press. By calling in all the copies placed on sale in Yokohama and Tokyo which remain unsold, I am able to fill Mr. Swett's and Dr. Hitchcock's orders. This I regret to be obliged to do, for owing to the necessity of rebinding the report to meet the wishes of the Japanese, it was not placed on sale until all the missionaries had left for their summer resorts, so that but two copies were sold, so far as I know, and I have not a single copy left for distribution among tourists and hardly one have I had for my personal friends. It has been a great gratification to me to see the favorable reception which the report has met with both here and in America and I am especially pleased to find it has met with your approval.

A little difference of opinion has arisen between Mr. Hill and some of the rest of us regarding the meaning of the bracketed word and figures after the item for general evangelistic work in the list of appropriations sent out last fall. In the printed list of estimates which I enclose, the bracketed explanation did not appe

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Mr. Hill no one knew of any such explanation; it reads I understand, $3600.00 (yen 4300.). Mr. Hill thinks that the intent of this explanation was to limit the expenditure to yen 4300. whatever might be the rate of exchange. Our interpretation of the special wording was that the Committee had in mind the fact, in view of our relations with the Japanese Home Missionary Society, for whose benefit this grant is intended, it was more inelastic downward than our other appropriations, and was willing to protect us at this point from an unfortunate turn in exchange, i.e., this is our explanation now that our attention is called to the matter, for we had not a suspicion of any room for a difference of opinion before.

We have always supposed the Committee were willing to grant us the leeway arising from an unexpectedly favorable rate of exchange and at this point as well as elsewhere. The way the matter came up for discussion was this: -- at the last meeting of the Home Missionary Society it was decided by the Japanese to be important to aid the Kumi-ai periodicals and to inaugurate certain improvements in them. To do this, it was proposed to grant a subsidy of yen 500.00 provided the Mission would furnish its share. The Mission could not be brought together to discuss the matter, but such members as were in Osaka at the time talked it over and unanimously agreed (there were twelve present I believe) that it was desirable to co-operate, and with the approval of these tweve men I arranged to advance what money might be necessary until after Mission Meeting out of funds sent me by Dr. Merriman. In the press of other matters, this was overlooked at Mission Meeting and so had to be submitted to the Committee ad Interim who voted to allow yen 350. as the Mission's share of the $500. and requested the Treasurer to furnish the money. Mr. Hill at first demurred to paying the money, but later waived his own judgment in favor of the view of the Committee ad Interim. No one of the twelve men who acted as my advisors in Osaka nor of the C.A.I. doubted at all the right of the Mission, or its Com., to control the entire $3600. After the Osaka meeting, the improvements were insti

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We have always supposed the Committee were willing to grant us the leeway arising from unexpectedly favorable rate of exchange and at this point as well as elsewhere. The way the matter came up for discussion was this:-- at the last meeting of the Home Missionary Society it was decided by the Japanese to be important to aid the Kumi-ai periodicals and to inaugurate certain improvements in them. To do this it was proposed to grant a subsidy of yen 600.00 provided the Mission would furnish its share. The Mission could not be brought to gether to discuss the matter, but such members as were in Osaka at the time talked it over and unanimously agreed(there were twelve present I believe)that it was desirable to co-operate and with the approval of these twelve men I agreed to advance what money might be necessary until after Mission Meeting out of funds sent me by Dr. Merriman. In the press of other matters, this was overlooked and so had to be submitted to the Committee ad Interim who agreed to allow yen 300. and requested the Treasurer to furnish the money. Mr. Hill at first demurred to paying the money, but later waived his own judgment in favor of the view of the Committee ad Interim. No one of the twelve men who acted as my advisors in Osaka nor of the C.A.I. doubted at all the right of the Mission or its Com. to control the entire 3300. After the Osaka meeting the improvements were instituted and the Mission stands pledged to furnish

the yen 350. If it does not furnish it, for ought I can see, the periodicals must stop, or at least the newspaper must stop. It is a great gain to have the H.M.S take up these periodicals, even though the effect must be for a time to increase the subsidy asked from the Mission; for it means an increased sense of responsibility for the paper on the part of the Christians. This appropriation will carry the papers on until next May. Whatever view the Prudential Committee may take of the question Mr. Hill has raised, I trust they will appreciate our good faith in doing what we have done and the practical impossibility of undoing a decision of the C.A.I. after it has been reported to the Japanese and they have laid their plans on the basis of that decision. To attempt to recall it would be to incur a loss of prestige which we cannot afford, now or at any time. It is with no purpose of asserting ourselves against the Prudential Committee that we have decided to overrule Mr. Hill's interpretation and use the money. There is not time to refer the question to Boston and this use of the money is in accordance with all the precedents of the Mission, so far as we can remember.

We were greatly pained to learn of Dr. Merriman's death. It is a serious loss to us in Tokyo and to Mr. Noyes. The interest he has taken in our special enterprises and the helpful letters he has written us will not be forgotten. It is only recently that he promised to procure for Mr. Noyes $300. for his evangelistic work. This though for Mr. Noyes was really in aid of the work of the Tokyo Station. Only $50. of this sum has been received and I fear his death may prevent the fulfilment of his promise, but I hope some good friend will be raised up to redeem his promise and carry out his wishes in this as in other matters relating to Japan. If it had not been for this aid from him we should have been obliged to ask for a largely increased fund for our evangelistic work. In sending out this money it was stipulated that it should be spent subject to my approval. In every way he sought to aid the work of the Board ~~do as much as~~ he did that of Mr. Noyes. His influence too, on

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the Japanese in America was always helpful. We had come to depend upon him in many ways.

Mr. Noyes is temporarily in Tokyo and we called upon him last night. Mr. Yokoi is in Niigata on a short tour. That station has many difficulties, but it has a good head in Mr. Newell who is one of the most promising of the younger missionaries.

With sincere regards I remain

Yours faithfully

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Sept. 6, 1912, Tokyo.
Recd Sept. 28.
Thank author for kind

Ichigaya, Tokyo, Japan, Sept. 14th, 1892.

Rev. N. G. Clark, D. D.,

1 Somerset Street, Bostn, U. S. A.

Dear Dr. Clark,

Your favor of the 18th ult. was received yesterday. I note what you say about the rports. 100 copies have already gone forward to you and I had before the receipt of your letter ordered Mr. Hill to send on 15 copies to replace those you let Mr. Swett have to fill his orders. This will make the a/c. straight. Before receiving your letter I had reported to you my bill which I presume you have heard of through Mr. Ward. The $10. which you have placed to my credit will be returned.

What you write about the memorial pamphlet is not very encouraging. It is hardly worth while to take the trouble to prepare it if the interest is so feeble.

As to my son Evarts coming to Japan, there is no demand at all here for the kind of work he is prepared to do. No foreigner could teach history here without bringing down on himself and the institution the curses of all the so-called patriots of Japan.

Personally, I do not favor any wholesale increase of our missionary force--certainly not in our schools. It may be best to have foreign specialists in certain departments and it will be undoubtedly necessary to have teachers of English for some years to come; but our main effort must be to keep our evangelistic force in good condition. Even here, I think it doubtful whether it will be best to add to our force after five years more have past. This does not mean that we on the ground will not be needed or that if it were possible to increase the number of experienced men without the long period of apprenticeship, it might not be wise to do so; but simply that in view of the rapidly increasing number of our Japanese pastors who have been educated abroad, the competition which the young missionaries must meet is so severe, that it becomes very doubtful whether it is wise economy to bring them into it.

Ichigaya, Tokyo, Japan, Sept. 14th, 1922.

Rev. W. E. Clark, D. D.,

1 Somerset Street, Boston, U. S. A.

Dear Dr. Clark,

Your favor of the 16th ult. was received yesterday. XXXX I note what you say about the ryorts. 100 copies have already gone forward to you and I had before the receipt of your letter ordered Mr. Hill to send on 10 copies to replace those you let Mr. Swett have to fill his orders. This will make the a/c. straight. Before receiving your letter I had reported to you my bill which I presume you have heard of through Mr. Ward. The $10. which you have placed to my credit will be returned.

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Some may think the line I draw at five years hence arbitrary, but the farther ahead it is put, the harder will be the competition and the greater the necessity of picking the men with extreme care. It does not seem to me probable that any of the children of the Japan missionaries will come to be employed here. I have hoped that my son Crosby would become a minister, but his mind is not turned that way just now. He is feeling a little discouraged. He undertook more last year than he was able to do and took a lower stand than he had hoped to take. He was led into this by his interest in music and the hope that it would be the means of helping him financially more than it does at present. He gave more time to his music than now seems to have been wise and I fear it may have cost him his sholarship which last year brought him in $200. However, I think he will get through the year somehow and will gain from the experience something worth more than what he loses. For the time being he is troubled not so much about his finances as at his inference from his relatively low marks as to his ability to do good scholarly work. The reports as they come to me from the University, do not warrant his inference, however; they are simply the natural result of a disproportionate attention to music. He is to give up his glee club work this year. He hoped to have his marks were not very low. They were B in everything but German and English. The German course was of a higher grade than a Freshman would usually take and the marking in the English course, as I know from Evarts' experience, is very severe. In these departments, his marks were C. When his courage comes back, I hope he may see his way clear to the ministry.

They have all three had remunerative work during the summer which has not, I think, interfered with a suitable amount of rest.

We hope the result of the Chicago meeting will be satisfactory to you and that it will prepare the way for a heartier co-operation on the part of all hands.

With sincere regards

Yours faithfully

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Ichigaya, Tokyo, Sept. 14 '92.

Copy -

Tokyo, Ichigaya, September 30th, 1892.

Rev. E. W. Gilman, D. D.,

Bible House, Astor Place, New York.

Dear Dr. Gilman,

Your favor of the 31st ult. was received by the last mail and I have also read yours of the 27th of August to Dr. Gordon. It seems clear from these letters that you quite misapprehend the intent of our Committee.

In your letter to Dr. Gordon you write: -- "It is I suppose since you left Japan that the Committee has given us to understand that they claim absolute independence of the wishes of the Societies in whose interests they are supposed to act." Though I have read all the official correspondence, I cannot recall a paragraph which fairly interpreted justifies this charge against our Committee. Certainly no member of it has at any time given utterance to such sentiments as you attribute to the Committee as a whole and I am entirely at a loss to understand how so serious a misapprehension has arisen. We did suppose, however, that within the limits indicated in the Constitution, our Committee was subordinate to the three Bible Societies acting together and not that each Bible Society was authorized to interpose its individual instructions, irrespective of the wishes of the other parties to the agreement. We freely admit that the three Societies acting together retain the right to reverse any action of our Committee; but it does not seem to us that such authority should be exercised by a single Society, without at least the acquiescence of the others. If the Bible Societies should choose to appoint one of their number as managing partner, it is quite within their province to do so; or if they state clearly that it is their understanding that each one of the Societies is expected to have the right of veto upon all our proceedings, however much we may regret the policy, we shall feel bound by this limitation of our powers.

It is true that our Committee has protested against the new rule proposed by the A.B.S.; but it was not in a spirit of insubordination. We take it to be your wish, that we should say plainly what we think about the effect of measures under consideration. We occupy a different point of view from you and are able to appreciate certain serious evils which perhaps do not seem obvious to you. The evils which we fear as a result of the contemplated rule would be obviated, we think, by vesting the power to arrest action in two persons rather than one, and as you know we have suggested that modification. It would appear, that we are not alone in our anxiety; for the Scotch Society has offered a much more radical modification of the proposed rule, a modification which seems to us to restrict unnecessarily the power to arrest action. We have no desire assert ourselves unduly, but in view of all the irritation of the past, we feel bound to express ourselves strongly agaist a measure which threatens to give a personal character to the discussions of our Committee. We confidently hope that the A.B.S. will appreciate the considerations which influence us and accept this, as it seems to us, very moderate change in the contemplated rule.

Since you ask the question, I will say that I do not suppose any representative of the A.B.S. would vote against what he thought the informed judgment of the managers of that Society; but as in all other relations there are likely to be occasions on which it is more important to secure promptness than it is to secure an ideally perfect decision. That we can always bring such decisions into precise conformity with the wishes of the managers of our constituent Societies is more than one would care to guarantee, but you can be certain we shall try to acquit ourselves as conscientious men. You will admit without doubt, that it is desirable, however, that all differences which may arise between the Bible Societies should be adjusted outside of our Committee

room. It is sincerely to be hoped that in the future, as in the past, we may be allowed to forget in our conferences the distinction of nationality, in our interest in the common cause.

Will you pardon me if I refer to another matter of no little importance but of which I write with much hesitation? It is the action of our Committee which asked the appointment of a special committee to consider the various questions at issue between us. That action seems to have caused irritation, judging by your letter to Dr. Imbrie. That action was taken primarily at my own suggestion and its reception was a complete surprise. Does it mean that regarding questions affecting the very existence of our Committee, there can be no departure from the regular routine of business at the Bible House? Does it mean that the Managers of the Bible Society do not recognize the advantage, when relations are strained, of bringing to bear on the questions at issue minds measurably fresh, which have not before been brought in direct contact with the details of the case in hand? I confess I find it hard to believe that the Managers wish to adopt so harsh and unbending a policy as that would indicate; but in what other way can the letter referred to be explained? Certainly no breach of courtesy was intended and I must think a different answer was due to the Committee.

I very much regret that no effort was made to bring Dr. Gordon before some sub-committee of the Board of managers. He was deeply wounded by your reply to his letter.

A special committee has been appointed to investigate the colporter work and it has gone into the matter with a good degree of thoroughness and will probably report in about two weeks. Every effort will be made to put that work on a satisfactory basis and while I am not authorized to speak for the committee, I may say on my own responsibility that I am quite sure the recommendations which will grow out of these in-

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vestigations will meet the approval of the Managers of the A. B. S.

I trust you will give me credit, in spite of possible infelicity of expression, for trying towrite dispassionately and in the interests of ~~harmony with fraternal regards~~ harmony.

With fraternal regard, I remain

Yours faithfully

E. C. Irene.

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Rev. D. C. Greene to Rev.
E. W. Gilman.

Tokyo, Sept. 30, 1892

Rec'd Nov. 11.

Tokyo, Oct. 15th, 1892.

Rev. N. G. Clark, D.D.,
1 Somerset St. Boston,

Dear Dr. Clark,

You will be interested to learn that a sub. committee was recently appointed by "the Bible Societies' Committee ~~to go~~ for Japan" to investigate the colporter work. Dr. Cochrane of the Canadian Methodist Mission, one of the able-and best men in Japan, and myself were named as this Committee. After a very careful examination of the colporter records of the Bible House for the past four years, we became satisfied that after allowing for the general depression for which all religious work has suffered, the causes of the great ~~[illegible]~~ decline in the circulation of the Scriptures and the increased expense attending it are:- (1) The fact that colporters ~~are~~ have been for the past two years employed on salaries; (2) that being employed on salaries, they have not been allowed to carry other books. This does not mean that the colporters have been necessarily conscious defaulters, but unfortunately the

sense of duty is not so keen as we wish it were with the Japanese generally and the stimulus which comes from the knowledge that ones remuneration depends upon vigor and faithfulness is more necessary than it would be in England or America. The salary plan necessitates the drawing of lines which, it would seem, have been often drawn against the interests of the Bible work. This is especially true in the silk districts when the summer months are crowded with work. One would hardly like to say that for $6.00 a month a man had defined himself of the right to cut a few stalks of mulberry to help his wife, or ~~father~~ mother; but the question of how many stalks, or branches, becomes one of some difficulty for a mind seeking information. If the commission plan is adopted, there is no occasion for casuistry here and the effect, both on the man himself and the work, will be better.

In allowing other books to be carried, a part of the expenses will be borne by those interested in the other books, while the ser-

culation of other books stimulates considerably the demand for Bibles.

The Sub. Com. accordingly recommended that the plan of paying commissions instead of salaries be adopted, save in the case of a few men assigned to places of special difficulty and that the colporters be allowed to carry other books. The report was adopted with almost complete unanimity and the scheme ~~outlined~~ recommended will be put in operation as soon as practicable.

It may seem strange that this could not have been done before, but the prejudice against the commission plan was so strong that it would have been almost impossible to have overcome it earlier. Dr. Gilman's idea is, that the prejudices of the missionaries are of no account and must be overridden if necessary, no matter how badly the relations with the Bible Society are strained. His lack of tact and arbitrariness ~~superciliousness~~ are a serious injury to the missionary work. He is determined that nothing shall come before the Board of Managers but what has been strained through his sieve. This is a hard thing to say, but the facts justify the charge. I have written him a letter & a copy of which I enclose.

As I understand statesmanship, a prejudice may be foolish and unreasonable and at the same time require respectful treatment. When such a body as the Bible Societies' Com. comes to be at odds with its constituent Societies, it is pretty certain that the trouble is not all on one side. I do not believe the Board of Managers of the A. B. S. comprises more intellectual ability than our Committee, which certainly has a right to claim more respectful treatment than Dr. Gilman accords.

His plan to give to a single member the power to arrest action pending an appeal to the Bible Societies, would ~~give~~ cause serious trouble. It is intended primarily to give Mr. Loomis a veto on the action of the Committee. Mr. Loomis is thoroughly conscientious but he is inflexible and not always open to argument, and, moreover, his his association with the old regime is the object of much unjust suspicion. To give him, standing alone, the right under such circumstances to block the wheels would, in my judgment, be a great misfortune to him as well as to the work. We have, therefore, suggested

that the agreement of two persons be necessary in order to secure an appeal. Fortunately for us, the Scotch Society before hearing from us at all on the subject, took exception to clothing a single individual with the right to warrant action and proposed that the majority of the representatives of any one of the Societies ~~be necessary given this~~ be accorded this right. This would be too great a limitation of the right of appeal, so we not only would give an opportunity for appeal whenever two agree in asking for it, but we stipulate that there two need not necessarily represent the same Society. This, it seems to me, is a reasonable proposition and ought to find acceptance with the A. B. Soc.

I enclose a slip received from Dr. Cochran which will show the degree of irritation Dr. Gilman's letters have caused. Kindly destroy it, as it was not of course intended for any eyes but mine, tho I feel that I am violating no confidence in showing it to you.

Last night I returned from a trip of four days into the Country. I visited Omiya and Ogano two mountains some seventy miles or five days west of Tokyo.

Omiya has been occupied for ~~some~~ several years and the work has made some progress. ~~but~~ tho not what we hoped for. There are about a dozen Christians there in a population of some 6000. Ogano has a population of only 3500, but it is, intellectually speaking, a more wide awake town and seems to have more than its natural share of influence on the politics of the prefecture. The mayor ~~of~~ is much interested and is ready to do what he can to aid us in starting the work. He is also a member of the prefectural assembly and ~~the~~ a leader in the life of the country ~~of~~ ~~the~~ country. is not of the prefecture. He succeeded last year in carrying through the prefectural assembly a plan for a new road which should bring the southern towns of the prefecture into closer relations with Tokyo. This greatly offended the people of the railroad town which now enjoys the benefit of the trade of that region, since the new road will ~~carry it some ten two~~ strike the R.R. some ten miles farther east. In their irritation, some of the aggrieved persons

hired a roughy to throw ~~some~~ sulphuric acid into my friend's face while he was ~~riding~~ on the cars near the prefectural capital. Most of the acid struck a poor lawyer who was sitting by, but my friend got enough to lay him up for some time. It was feared he would lose his sight, but he escaped that danger, tho his eyes are, perhaps ~~for~~ permanently weakened. ~~Lyddite~~ ~~Some extreme acts of violence~~ Such acts as this are not ~~common~~ frequent, but the employment of roughs to intimidate political opponents is far too common. It is said the evil is ~~also~~ ~~gradually~~ passing away, but enough remains to be a sad blot upon Japanese politics; tho those of us who can remember Marshal Ryuders and his roughs do not feel prepared to pass too severe a judgment upon the Japanese in this season of exceptional excitement.

The report that one or more scholars have been expelled from school ~~in~~ near Numazu for reading the Bible, has led some of the leading Xns to ~~read~~ interview the Ministers of the Interior and of Education. The result is

both cases has been a satisfactory ~~as~~ declaration of the principle of religious liberty. The Kumamoto governor has probably learned a lesson which he will profit by. He denied having used his official influence against Christianity, but the evidence appears too strong to be set aside by a simple denial. A movement is on foot, I hear, to secure the ~~reinst~~ withdrawal of the sentence of expulsion from the aggrieved scholar. If he is reinstated the fact will soon be known all over the land. In Chiba, across ~~the~~ Yedo Bay, teachers are ~~stat~~ said to have visited the homes of the school children and to have cited the Kumamoto case as a warning against attendance upon Sunday School. These warnings have had a noticeable effect upon the religious work in that region. However, such hindrances in the long run do more good than harm. If the Shinto people can stand it, we certainly can; this of course it is ~~our~~ the duty of the Christians to assert ~~in a dignified~~ with self-respectful firmness their legal rights. In this matter, they have the almost solid support of the secular

press.

Mrs. Green has gone to Matsushi to attend a meeting of the Christian women of that ~~prefecture~~ Prefecture. Miss West, editor of the Union Signal is expected to address the meeting. She has made a very favorable impression here.

You will be interested in a paragraph in the Japan Mail of Oct. 1st p. 403 mid. col. It is the first paragraph in that column and is the ~~most~~ frankest admission of the value of the new leaven which has come ~~with~~ through intercourse with Western countries, which I have seen. In ~~one~~ one of my editorials in last year's report I called attention to this subject and again this year. I have laid stress upon it. A part of that paragraph would interest the readers of the ~~H~~ Herald, wd it not?

I did not intend to write so much when I began, and trust I have not wearied you.

Dr. Gordon is expected to-day. The next mail ought to bring news for the Chicago meeting.

Yours with sincere regard

D. C. Greene.

Rev. D. C. Greene,
Tokyo, Oct. 16, 1892,
Recd Nov. 11.

Bible Society

Tokyo, Nov. 9th, 1892.

Rev. H. G. Clark, D.D.,
Baltimore, U.S.A.

Dear Sir:-

We have as yet only very meager reports of the Chicago meeting and hope to get fuller accounts by the next mail due on the 13th.

There is very little of special interest here. The Christians are feeling hopeful and we share in that hope, but there is no such enthusiasm as we rejoiced in several years ago. Mr. Schmidt, the ~~critical~~ member of the German Mission who devoted himself to critical studies, left Tokyo for Germany last Monday, Nov. 7th. He was a pleasant man of ~~good~~ good social powers. While dissenting from his opinions most emphatically, I am disposed to think his work here has been useful and I was glad to join in bidding him good bye. He had quite an ovation at the railway station for the German community and some of his Japanese acquaintances. He does not expect to come back to Japan. His place has been filled in the Mission by a Mr. Brinckman who after

ten years of pastoral work comes out-holding his hand as a missionary. He says he belongs to the School of Dorner, Beyschlag, Weiss &c. (This is his classification not mine.) As a colleague, he has a nephew of Prof. Christlieb who has also served as a pastor. It seems probable that criticism will be less prominent in their work.

Dr. F. E. Clark is expected in Yokohama Nov. 26th and in Tokyo Nov. 28th. His present programme gives him only three or four days in Tokyo.

By the way, very few Xn brethren seem to know that the Board has mission work in Tokyo. Even constituents of the Board give us the cold shoulder. Mrs. Green and my self are pretty busy, but we shall always be glad to see friends of missions who will call upon us and will try to call on them if we know they are in town. It seems a pity ~~[illegible]~~ that our own people shld not see anything of the Tokyo work.

We are hoping to send our daughter Mary home next spring in care of my sister Mrs. Loomis, probably the very last of March. Will you kindly arrange with the Prud. Com. so that she may have permission? She will be sixteen in February '93. Yours sincerely D. C. Greene.

Tokyo, Nov. 9, 1892.
Recd Nov. 30
P.C.

Tokyo, Dec. 8th, 1892.

Rev. W. S. Clark, D.D.,
Boston U. S. A.

Dear Dr. Clark,

In your last, the letter of which I cannot give for lack of time, you say you do not see how the Com. ad. bdt. could have voted the Y. 35-0. in aid of the periodical.

I think you would have no doubt on that point if you were here. The fund in question which is styled the Genl Evangelistic Fund. is only in aid of the work of the Japanese Home Mission Soc. Not a dollar of that money is ever spent for any other purpose. This year the Society voted to take up the Paper as its organ and use it as a means of helping on its work. We may perhaps have an opinion as to the merits of the case, but I can hardly believe that you would think it wise at such a time as this for us to vote an

almost unanimous vote of the ~~Board~~ Society - while we had the money in hand. That is one of points where irritation is liable to occur, and for my part, I shld regard such an attempt to control the policy of the Society - as a very serious mistake at this time when it is so difficult to keep for warding the common property of the our Japanese friends.

I think the Bd. Com. shld trust our discretion in such points as this, and I have always supposed we had full power over the entire sum appropriated in aid of the work of the Society, with the ~~pow~~ right to follow our best judgment as to the degree of pressure which we shld put upon the Society as regards questions of policy. If we have not this right, it would be far better to place the Society in direct relations with the Bd. Com. and let it be plainly understood all around that the Missionaries are

in no wise responsible for expenditures under this fund. This would bring of us of a great weight, but it would make life a burden beyond good people in Boston may know.

I cannot believe that the Bd. Com. wishes to curtail our discretion in such matters. It would be a great mistake.

I must not write more as the mail will soon close.

With best wishes for the New Year,

Yours truly

D. C. Greene

Received Dec. 28

Tokyo, Dec. 8, 1892

Tokyo, Dec. 19th, 1892.

Rev. N. G. Clark, D.D.,
1 Samuel Shiel
Boston.

Dear Dr. Clark,

Your favor of the 15th inst. is at hand. Many thanks for your kind sympathy. I do not, however, think I am in such need of recreation as you fear. My health is good and certainly, so far as physical exertion is concerned, I am in good condition. A walk of ten miles is borne a pumpkinseed. On the 17th inst. I returned for a trip into Northern Joshu with Mr. Noyes. From the necessity of the case, we walked a considerable share of the way over rough mountain roads in the mud and snow with ~~any~~ no inconvenience beyond damp feet and a little faintness arising for deferred meals. I will write more in detail about this trip later, ~~which~~ as it has many points of interest but I refer to it here simply to account going to the rigors of the season and the exposure

Rec. & Ans.

involved it shows that I am in fair robust health.

The only thing which troubles me is the effect of something quite different from ill-health. It is the feeling that owing to the general state of things here I am kept back from doing such work as would seem to be legitimately to me. My time is pretty fully occupied with various matters — sometimes it seems more than full — but it is a fragmentary work, largely of so indirect a character that its results can hardly be seen and the question frequently forces itself upon me whether after all a large part of it might not be as well left undone. Still, when I stop to think of the matter, I am forced to confess there are certain things which need to be done and which a foreigner might not be able to do. Probably Mr. Yoko and Mr. Harada attach to me as much weight in their councils as I deserve, and perhaps I am able to help them as much by suggestions

and restraint as anyone, and in the counting work my counsels have more or less of determination value.

Possibly, I am oversensitive about putting myself forward, but in my judgment, in Tokyo at least, the Japs do not admit of my doing much more than I am doing. With the opening of the school for foreign children next month Mrs. Greene will be able to get about more, and after my daughter Mary goes to America next spring, I shall try to do more systematic visiting than I have done hitherto. In order to give her a good start in Latin and Greek I expect to ~~go~~ devote to her about two hours a day for the next other months. As Kosoki sometimes sings, we expect to have her go the last of March. I may intimate you to know that the children's school is to be in charge of a Miss Fosse, a cousin of Sir Bartle Frere.

By the way, in view of the opposition of the Bd. Corr. to continuing to support Lieut. Foulke, allow me to say, if the

the object of the Com. is to promote
real downright old fashioned piety
of the sort that ~~[illegible]~~ will never
cease to be honored by right-minded
men. They will do what they can
to make his connection with the
school permanent and to place
it beyond the risks attending a
purely Japanese engagement. Look-
ed at a purely religious and mis-
sionary point of view, there is
hardly a foreigner in the faculty
whose presence is more important
than his. The talk about his Japanese
wife is no objection whatever. She
is a most retiring person, the ac-
tive in religious things, who will not
cease to be a help to the work of the
station.

It does not seem to me quite fair
to Mr. Harris to make his generosity an
excuse for lessening the work of the Board
in the Doshisha

I think that a suitable man can be found
to take Mr. Cady's place — an educated-

a strong student of English literature who will not be afraid of drudgery with extent of two or three hours a day. There is a demand for really good instruction in literature. In this department the Doshisha might be very strong even as compared with the Imperial University. I should regard this as an attractive field, if I were a younger man. There would be no reason why such a professor should not compete with similar professors in America, through his writings in western magazines and reviews.

In your last you refer to Bible Society matters. I am glad to say the clouds are breaking away and that the prospect of harmonious cooperation is fairly good. It does not seem best for me to give up my share in this work. The relations of the mission to Bible distribution are so intimate that it is almost necessary that one, the general mission, should be represented on the controlling board. It is not likely

there will be again so great a demand upon my time as during the last fall. Dr. Gilman has not responded as graciously as he might have done, but he gives all I personally can about and all that our committee, as a whole, can to press for and I think we shall take the dignified course of letting the part alone.

May I call your attention, as I have that of Mr. Strong and Mr. Ward, to the fact that my address is not Kyōtō, but Tokyo. Yours of the 16th ult. is addressed to me at Ichigaya, Kyōtō, I did not notice the envelope, but matter for Miss. Kozuno is frequently addressed to Kyōtō to the annoyance of the officials who send it to Kyōtō only to search in vain for an Ichigaya.

With sincere regards and again thanking you for your letter, I remain

Yours truly D. C. Greene.

Dr. D. C. Greene
Tokyo, Dec. 19, 1892
Rec'd Jan. 16, 1893

Tokyo, Jan. 18/93.

Rev. N. G. Clark, D.D.,
1 Somerset-Street
Boston -

Dear Dr. Clark,

In view of some statements in the last Annual Report of the Board, it seems proper that I express my decided opinion that it is not wise to increase our force at present. Whether it will be wise beyond bye to do so, remains to be seen, but now, any influx of missionaries is to be deprecated. The latest evidence of this comes in an article in "The Cosmos", the theological review supported by the Kumi-ai Xns. This article argues strongly in favor of having the Missions broken up and the missionaries become an integral part of the Japanese Church organization ~~and~~ the plan contemplates our being placed in the same relations to the Japanese Home Missy Soc'y - as Japanese in similar positions. Some of us will

be assigned to duty as evangelists, local or touring, others as advisers &c. The plan also contemplates that besides furnishing a certain number of missionaries, the Board make a yearly grant of funds in aid of the work, funds which shall be administered by a Standing Committee of which missionaries may or may not be ~~active~~ members according as they are elected or not at the annual meetings. It is very clear that the matter will be pushed vigorously and that a formal application will sooner or later be made to the Board on the subject. Any unfavorable menace in the force would embarrass us just now and while you are not probably in a position to decide reinforcements at present, it is clearly my duty to tell you how the case stands. While I do not see very well how the Board in view of its action a few years

ago in re the request of the Armenian Jews can make the desired concession, I am not at all certain that the proposed scheme would not work well and serve to prepare the way for a larger increase of the work. Of course this has no reference to the coming of Mr. Wyckoff or any other man called for a definite work. Such men will be needed for years to come.

I hope the question will be discussed patiently and that when the matter is formally brought before the Board a committee can be sent to Japan who will relieve the missionaries as far as possible from any risk of being charged with influencing the decision on private grounds.

For me, I am ready for the change as soon as in the judgment of unprejudiced minds the time has come for it.

But I must close. I will keep you informed of the progress of this ~~question~~ discussion which

bids fair to be the most important in the history of the Mission. It would be interesting would it not, if this change shld be brought about in the 20th year of the Mission's history.

In great haste

Yours sincerely

D. C. Greene.

Dr. D. C. Greene.
Tokyo, Jan. 13. '93.
Recd Feb. 7.

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Tokyo, Jan. 27th, 1893.

Rev. H. S. Clark, D.D.,
Boston, U.S.A.

Dear Dr. Clark,

Allow me to say a word in behalf of Mr. Cady. You know the very peculiar circumstances under which he returned to America - extremely trying for him and for us all. It does seem that those circumstances entitled him to an exceptionally generous treatment. If what we hear of the allowances made him be true, it would appear that they allowances were half less than those made to Mr. Haines whose term of service was about half as long and who because of his reputation earned by his experience in America might naturally be expected to adjust himself more easily to his new conditions. Six months is scant time for a man well worn as Mr. Cady was to recover himself and find a new means of livelihood. If this is all the time allowed him, the Bd. Com. cannot be said

to have been ~~[illegible]~~ adequately generous.
May we not hope for a reconsideration of his case and an allowance of at least a full year's salary on the Japan basis. $1350.00?

The last mail brought me a letter from Dr. Strong, as Clerk of the Prudential Committee regarding Mr. Noyes. It contains the statement that the P. C. has no "official" information whatever regarding the Berkeley Temple Mission. Until that letter reached me, I had supposed the principle ground of the Mission was "official". If not, has the Pru. Com. any official information of the work of its own Mission? The Pru. Com's own official report to the Board is made up, so far as Japan is concerned, from this same ~~[illegible]~~ document. But it seems that its testimony as to Mr. Noyes is to be set aside as unofficial and inferior to the personal letters which they now seek to draw out. This ~~does not seem~~ is not quite just to the

Mission, to do specially appointed dealer or to Mr. Hoyes.

I shall send a formal reply to the Circular by the next Mail and shall be forced to refer to this unfortunate statement.

Another matter, it appears that I did not make my meaning plain about the aid to the Newspaper. The money which I used and exhausted did not belong to Mr. Hoyes' Mission. It was ~~contribu~~ contributed through Dr. Merriman as a subsidy for the Periodicals and was used precisely as the donors intended, i.e., at my discretion. The trouble was simply this, that owing to the quasi pledge of the Mission I underspent that money in the past half-year, expecting to have the other funds available for the latter half of the year. If it had not been for that expectation, I should have declined to assent to certain changes earnestly sought by the Japanese in charge and thus have spread the money over the whole year. I have never had any money belonging to the

Noyes Mission in my hands and if I had, I shld not have felt that I could properly ~~advance~~ use it for this purpose even regarding it as a loan.

The scheme of which I wrote in my last is being pushed with great zeal by the Kumamoto men, especially by Mess Miyagawa, Ebina and Yokoi. We shall ~~have~~ ~~occasion~~ need all the grace we can muster. Many all effort ~~which is~~ whose results are not susceptible of tabulation is undervalued. They have given me no ground for any personal feeling, but as my work is very largely sedentary, I cannot help taking their slighting remarks a good deal to heart. The current year bids fair to be one of great anxiety and care

Yours sincerely
D. C. Greene.

Rev. D. C. Greene
Tokyo, Jan. 27, 1898.
Rec'd Feb. 23.

22 Naka no Cho, Ichigaya, Tokyo, Mar. 7th, 1893.

Rev. N. G. Clark, D. D.,

Boston, U. S. A.

Dear Dr. Clark,

Your favor of Feb. 8th was received a few days ago while I was away on a tour in Joshu and the neighboring province of Shimozuke.

You refer to certain suggestions of yours made several times in the past looking towards a closer co-operation with our Japanese fellow workers and indicate some regret that they have not been more fully accepted by the mission. You are surely laboring under some misapprehension here, for before you made them, we had advanced much farther than the scheme you propose. For many years it has been our custom to vote an annual grant of a stipulated sum, i.e., a sum fixed after careful conference with the committee of Japanese Home Miss'y Soc. for the work of the Society. The mission's own committee has met with the Japanese brethren and expressed its opinion freely on questions discussed, but it has thrown the responsibility of deciding all questions of salary and location of the agents of the Soc. upon the Japanese committee. In local work (the Home Miss'y Soc. is supposed to have charge of work in the more remote places) it is possible that the voice of the missionaries has had more decisive weight, but in my own station all such questions are in the hands of the Japanese. It is true that I might ~~under~~ in certain ~~supposed~~ conceivable cases interpose my veto, but as a matter of fact, I do not remember that I ever have done so--this even in cases where I pay the whole salary. The only instance ~~when~~ in which I have recently taken any step in the direction of deciding such matters was when a man was somewhat suddenly dismissed. In this instance I said what the funds in my hands would enable me to do for the benefit of the man. My proposition was thought almost too generous. Almost the entire work of the mission, including the Doshisha is practically in Japanese hands.

What the leaders of this movement avowedly want is to break up the mission as an organized body and to adopt so many of us as they care to keep into their own ecclesiastical organization, employing us as pastors evangelists or teachers, giving us the right of membership in their conferences on the same terms as themselves, that is, when elected. Their belief is that the presence of a compact body of foreigners in such close relations to the Kumi-ai Churches is a great drawback to their success. They say your papers are continually referring nowadays to the influence of the Pope upon American affairs and show conclusively that there is much irritation in view of this influence of a foreigner upon our national concerns. They say the same irritation exists here in Japan and is a serious hindrance to the progress of Christianity. They deny that they are influenced by a feeling of hostility toward the missionaries, save in a superficial way at a few points. They believe the only way to meet the charge of a lack of patriotism is to remove the mission as a medium of communication between the Kumi-ai Churches and the American friends. With the mission removed they will be able to point to the fact of the obvious subordination of the missionaries as proof of their independence of foreign control. No such plan as you say works well in Turkey will meet this demand. Our mission meetings are now thrown open to all Japanese who care to attend, and the Sokwai is expected to appoint a certain number of delegates whose business it shall be to attend, with amply opportunity for the discussion of any questions which may arise. The Christians are not unanimous on this subject, but I believe all our men of the first rank are standing solidly for it. As Dr. Knox of the Presbyterian Mission says, when any important matter comes up in an ecclesiastical gathering in Japan, the radicals always carry the day. The strength of the opposition will lie with men who have been as they think been kept in the background by the Ku-

mamoto Band. These will make wry faces and may be able to delay the adoption of the radical plans now proposed, but I have no idea they can hold out long against the appeals to their national spirit. There has been some irritation centering about the Kumamoto station, but I cannot see that there has been good reason for it. So far as I know, Mr. S. L. Gulick has done well. He has shown an excellent spirit under trying circumstances, but the fact remains that there has been friction in that station, perhaps the result of the action of the mission last summer regarding the school. This trouble has, however, been the occasion rather than the cause of the movement.

Since writing the above, your letter to Mr. Stanford has come in. It makes more clear than before the fact that our arrangements hitherto have placedfar more responsibility upon the Japanese than your plan contemplates. How you can have gained the impression that we had kept things pretty much in our own hands I do not see. In my lectures at Andover I brought out with such emphasis the large responsibility ~~thre-~~ thown on the shoulders of our Japanese fellow workers as to call forth some surprise. Prof. Tucker in particular was much interested and expressed himself as convinced that we had chosen a much better way than that usually adopted in mission fields.

In the allied Presbyterian missions here the missionaries are now actually an intergral part of the Japanese ecclesiastical organization. The only limitations upon the power of that organization being that the committees having financial responsibility must be composed of foreigners and natives in equal numbers, and that the missions represented by their Council have the theoretical right of veto in cases where foreign funds are concerned. In the gatherings of the church the foreigners hardly amount to one fifth of the voting membership. In matters of administration too, ~~though~~ the foreigners have the power to stay action ~~because there cannot be a~~ majority

since there can never be a majority without at least one foreign vote. This, however, has never I understand caused any difficulty in practice and there has never been a case in which there has been a division on strictly race lines. The point I wish to make is that our Japanese friends regard our plan as on the whole preferable and it was in part upon this fact that a considerable share of the opposition to the proposed plan of union was based. Under that plan the entire appropriations are placed in the hands of the Japanese with only a veto right in the hands of the foreigners, a right which in fact is very seldom exercised, and yet our Japanese friends like our plan better and the Presbyterian Japanese, according to Dr. Knox, are sure to push for just the same thing as our friends are demanding, within two or three years. My own impression is that the Board within a few years will be called upon to face the question ~~within a very few years~~ of giving up the principle embodied in the saying which you quote that "English hands must handle English money," or withdraw its missionaries from Japan altogether; for I suppose no intelligent man would be willing to have the mission remain to compete with the churches already built up. The Japanese are an impulsive people and if they once get wrought up on this question they will break their connection with the American Board as readily as they committed suicide under the old regime.

The conviction which the more influential men have reached that they should be allowed to mould the future of their church organization untrammeled by foreign authority is not without reason, and the claim of some missionaries that since they pay the money they must run the machine sounds to their ears little short of brutal. They protest against giving decisive weight to the financial side of the question. I am free to confess that when I think of what some of these men have given up for the cause of Christianity the self-denial represented by the funds we administer seems small.

Already the Doshisha is conducted on precisely the plan which is advocated for the evangelistic work. The appropfations are made directly to the Japanese Board of Trustees and we have not even a single vote on that board. As members of the faculty of the institution the foreighers have certain executive duties, but they are entirely under the control of the Trustees. This plan has worked well and our Japanese friends may rightly say that if they are to be trusted in the management of a large institution like the Doshisha, they ought to be counted worthy to undertake the responsibility of the evangelistic work on the same basis. No convincing parallel can be drawn between a contest of this sort in Japan and one in Turkey among the Armenians, for they have no such high national hopes, they have entered upon no such era of political reorganization.

This whole movement looks decidedly towards a marked diminution in the number of missionaries and the younger men as well as a good share of the older will ere long be made to feel that they are not wanted. There is no use of taking a personal view of this matter any more than of a typhoon which is apt to damage some people more than others. The movement means a determination on the part of the leading men to not only to have the control of things really in their own hands as they do pretty much now, but to make it plain to all the world that they are ecclesiastically independent and so far as they receive foreign help they do so as one friend may receive help from one more fortunate without conditions save those implied in a general confidence on the part of the giver in the character of the receiver.

My own plan for a temporary compromise is for us to give the annual report over into their hands, reserving to ourselves only the right of preparing a supplement calling attention to matters deserving special notice and indicating our confidence in the work as a whole and commending it

to the continued support of the American churches. The Japanese report would in this case be a reproduction in English of the report of the Standing Committee of the Gen'l Conf. to the Japanese churches and would, like the original, be addressed to the Japanese churches and be forwarded with our supplementary report simply as an exhibit, as the lawyers say. I mention this first not because it logically belongs first, but because under the circumstances the annual report is a serious source of irritation, though they were ready enough to praise the last as good of its kind. They think a report means subordination. They are not even willing to have the mission described as "auxiliary" to the Kumi-ai Churches.

The next proposition I make is that the local evangelistic work, wherever a suitable committee can be formed from the members of self-supporting churches, be placed in the hands of a local committee to be appointed by the Bukwai concerned, with the understanding that one or more missionaries living in that field be allowed to sit with that committee simply as corresponding members. This is essentially the plan now adopted in the case of the J.H.M.S. Where the local work cannot be brought under this head I would have it as far as possible taken over by the J.H.M.S. Other local work I would regard as exceptional and have each particular case decided on its own merits.

The longer my experience the less do I care for the privilege of voting on ecclesiastical questions and I believe we should have through the corresponding members all the influence we should need to guarantee a careful administration of the work. It seems probable that the mission will be willing to go as far as this. While personally I am willing to go farther, I do not think the mission is and so we must try to advance one stage on this basis if we can and I think we can, but this will not last long. The end of foreign missionary work in Japan is in sight. We may wish they might be content to join hands a little longer but there is no cause for fear. The work is on a firm basis and while it may move more slowly for a time, it will not stop. The intellectual and spiritual dependence on Europe and America is to close for any such decline as was witnessed in the Sandwich Islands. I must not write more though I have much more that I wish to say on this phase of the subject. I dwlt on this at some length in an article for the Congregationalist which was sent on last May but has not been published yet, though accepted and paid for and advertised as among the year's attrac-

Yours in haste D. C. Greene

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C. B. Greene.
Tokyo, Feb. 7. 93.
Rec'd Mch. 22 93.

22

22 Naka no Cho, Ichigaya, Tokyo,

March 22nd, 1893

Dear Mr. Stanford:-

Your note of the 20th inst. was received yesterday. There was a very strange delay in printing the school blanks, but they were finally sent to you on Monday, the very day your letter was written. I trust they have been received before this.

I do not think you need feel any great anxiety about the Sol While there has not been any letting up of zeal for the movement o the part of the prominent men so far as I know, they are not in a r I think for rushing things. They certainly do not talk that w We had a very interesting meeting of the Bukwai at Annaka ye It would have done your heart good to have heard the countr talk about the matter. All the Tokyo men were detained at Mr. Harada and he was too late to hear the discussion on th though they gave him a chance to make quite an elaborate sp he did make an excellent one, calm and deliberate, introduced satisfactory acknowledgement of the obligation they were all the missionaries. He stated the extreme view of the scheme an ed it strongly, yet after all it was so well done that it was a pl ure to listen to him.

The other speakers in the forenoon were to a man opposed to the schem They all denied that so far as their observation went there had been any interference on the part of the missionaries and one of them said that when the time came for the missionaries to go they wanted to send them home not in disgrace but with xxxxx crowns of glory on their heads. Dr. Nakashima has recently made a suggestion which may contribute to the solution of this question. He is extremely anxious to secure ernment recognition for Xy and yet thinks there is no hope of s

such recognition until some well organized and self-supporting body is ready to claim it. He proposes that the self-supporting Kumi-ai churches form a distinct organization, appoint some one who may be the channel of communication with the government and then claim the desired recognition. In this way the churches thus banded together wld gain immunity from from taxes and the position of the Xns in official life would be better. Mr. Yokoi has promised to see Count Inoue about this matter. In case something like this plan can be carried out this prospective body would enjoy all the independence which Gakujin* asks for and other churches just as soon as they become independent can join the same organization, while in the missionary work there can be co-operation on very much the same lines as hitherto. This latter suggestion comes from Gakujin himself, or at least from ~~some~~ one who is in Gakujin's counsels, Mr. Yokoi.

Possibly, to show the activity and promise of the prospective church, it might be an advantage to divide ~~the~~ its missionary work from that of the missionary under an arrangement which would enable us to avail ourselves of the aid of the Japanese evangelistic committee. The interest which Mr. Yokoi showed in this proposal seemed to me full of promise and I am not without hope it may prove the solution of the troublesome problem. So far, I can see no serious objection to it and I write it out in this form and send copies of this letter to all the stations so that it can be known before the Sokwai meets. Of course it may amount to nothing after all.

Yours truly

D. C. Greene.

* Gakujin is the anonym of the man who wrote the first elaborate article advocating self-assertive independence

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281

22 Naka no Cho, Ichigaya, Tokyo.

March 29th, 1893.

Rev. N. G. Clark, D. D.,

Boston, U. S. A.

Dear Dr. Clark: -

Your letter with regard to Mr. Cady's allowances was read with much satisfaction. It seems to me the Committee has done as well as it could to meet the demands of his case which certainly calls for the largest sympathy. In writing as I did, I relied on what now appear very erroneous reports, yet they came to me in such a way that they almost compelled belief in their trustworthy character. I feel quite disposed to thank the Committee for its action. However much I may differ from them regarding certain matters of policy, I am glad to be able to testify to their uniform consideration and even generosity with which they have sought to relieve the financial embarrassments of the missionaries. They do not always do what is intrinsically desirable, but I think they do all they can do in view of the difficulties in their way.

My daughter Mary starts to morrow for Boston where she will arrive towards the latter part of May, I suppose. We have secured very favorable rates and it now appears that the entire expense of her journey will be less than $230. There may be items which I have omitted, but I think the amount will be less rather than more. The fare on the Pacific steamers has recently been raised, but as her ticket was contracted for before the rise in price, she gets it on the old terms.

I enclose a copy of a letter to Mr. Stanford which will show some hope that a fairly satisfactory adjustment of our difficulty may be reached.

With sincere regards, I remain

Yours faithfully

D. C. Greene.

22 Nara no Cho, Ichigaya, TOKYO.

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G. C. Ohnes.

Tokyo, Mch. 29, 23
Recd. Apr. 22.

22 Naka no Cho, Ichigaya, Tokyo,

March 1 April 4th, 1893.

Rev. N. G. Clark, D. D.,

1 Somerset Street, Boston.

Dear Dr. Clark: -

Your favor of Mar. 4th enclosing Mr. Ellison's letter to you was received on the 1st. inst. I am sorry to find that my letter of Jan. 27th troubled either of you. I kept no copy of it and will not attempt to deny that I may have been careless in writing and have given a very different impression from what I intended. However this may be, I regret exceedingly that the misunderstanding I as editor of the report should have occurred. So far am I from disagreeing with Mr. Ellison that, barring one or two matters of relatively little importance, I should be quite willing to take his letter as the expression of my own views. I shall make no attempt to ~~shield myself from~~ evade the responsibility for a misapprehension growing out of an unguarded and hastily written note, though possibly something might be said in my defence on this point. I do want to say, however, and say very emphatically that I have never had the remotest thought of questioning the right ~~or propriety~~ of the Pru. Com. to make inquiries concerning Mr. Noyes, or the propriety of their doing so. I have never intended to say, as I certainly never have thought, that the references to his work in the annual report were adequate for the purposes of the Committee. If I had been in their place I should have felt bound to supplement them in some way, and I see no reason why the ~~way~~ method they chose was not a suitable ~~way~~ one. I never intended to imply ~~that~~ that I regarded inquiries ~~xxxxxx~~ concerning the work of an officer as any reflection upon him or as indicating distrust of his faithfulness. What Mr. Ellison says on this point is quite in accord with my own views.

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Yours very sincerely

D. C. Greene.

Yokohama. Apr. 4, '93
Recd Apr. 28.

Tokyo, Apr. 7th, 1893.

Dear Dr. Clark,

The General Conference has nearly finished its business. There remains only a short business session and one two or three social meetings.

I have only time to say (and that confidentially) that when the Conference gathered, the men who were planning the dissolution were found to be a very small minority - and the feeling against them was so strong that we were more or less anxious ~~at~~ lest a serious division should result. However, that danger is past. The only sign of the excitement which appears on the records is a resolution giving the Standing Com. of the Sokwai (General Conf.) to advise the Mission in the name of the Churches, if at any time their counsel should be asked.

There was a social meeting last night when we listened to some plain talking against the missionaries, and

quite as plain talk on the part of the younger men against the Kumamoto men. All parties seem being satisfied, though they are trying it again to-night. We believe that things will move on smoothly through the coming year.

You will hear full particulars later. If it were not so serious a matter and so closely associated with the strong nationalist feeling abroad in the land one might be tempted to laugh at the small outcome. The important ~~thing~~ result, as it seems to us, of this discussion is to be found in the fact that the Kumamoto men have been made to feel that the Kumi-ai Churches will not follow them in any unreasoning way. They will be still honored, but their influence has its limits — narrower than they have sometimes thought.

Yokohama
Oct. 7. 23.
Rec'd Oct. 25.

Le haste

Yours truly
D. C. Greene

22 Naka no Cho, Ichigaya, Tokyo,
April 15th, 1893.

Rev. N. G. Clark, D. D.,
Boston, U. S. A.

Dear Dr. Clark:-

The meeting of the General Conference to which we had looked forward for several months with no little anxiety commenced its sessions on the 5th, inst. as I wrote in my last. The programme prepared by the business committee gave due place for devotional meetings which were held for more than half an hour every morning and were attended with much interest. It also provided for very extended and more or less informal discussions with regard to questionsupon which opinions were thought to differ widely.

It was evident from the outset that the chief interest of the meeting would centre about the question of independence and that question was expected to come up in the business meetings in the form of a proposition to appoint a committee to confer with the mission regarding the relations of the mission to the Kumi-ai Churches, but it was also arranged to spend one half a day in an informal discussion of the same question. The first day was spent in organizing and discussing an elaborate paper on the present condition and prospects of the Kumi-ai Churches prepared by Mr. Kozaki. The next day was given up to the Home Missionary Society. The Society has had a hard year financially but the work has gone forward with fair success. The fact that all were looking eagerly for the really central debate of the Conference detracted a good deal from the interest in these otherwise most important meetings.

By this time it seemed to be recognized by all that a decided difference of opinion on the subject of asserting the independence of

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Dear Dr. Clark:-

The meeting of the General Conference to which we had looked forward for several months with no little anxiety commenced its sessions on the 5th, inst. as I wrote in my last. The programme prepared by the business committee gave due place for devotional meetings which were held for more than half an hour every morning and were attended with much interest. It also provided for very extended and more or less informal discussions with regard to questions on which opinions were thought to differ widely.

It was evident from the outset that the chief interest of the meeting would centre about the question of independence and that question was expected to come up in the business meetings in the form of a proposition to appoint a committee to confer with the mission regarding the relations of the mission to the Kumi-ai Churches, but it was also arranged to spend one half a day in an informal discussion of the same question. The first day was spent in organizing and discussing an elaborate paper on the present condition and prospects of the Kumi-ai Churches prepared by Mr. Kozaki. The next day was given up to the Home Missionary Society. The Society has had a hard year financially but the work has gone forward with fair success. The fact that all were looking eagerly for the really central debate of the Conference detracted a good deal from the interest in these otherwise most important meetings.

By this time it seemed to be recognized by all that a decided difference of opinion on the subject of asserting the independence of

the churches at this juncture had arisen and it would appear that more or less hard feeling had been evinced on both sides ~~in private.~~ At all events it was decided to have a meeting with closed doors for the sake of giving all hands an opportunity to free their minds and the meeting was held on Thursday evening April 6th. It is an ungracious task to inquire into the motives which actuate men under such circumstances, but the situation cannot be explained without stating the charges which were exchanged between the two parties which had by this time formed themselves. The younger men accused the Kumamoto men with being ambitious of controlling the policy of the Kumi-ai Churches and of setting up a quasi clan government similar to that of the Choshu and Satsuma clans in civil politics, of being influenced by personal pique in their attack upon the missionaries etc. The Kumamoto men on the other hand denied that they had any but the highest motives in their effort to secure independence and ascribed the opposition to a petty jealousy of their influence. Whatever may have been the truth on either side the first speech on Thursday evening showed that the younger men were very determined in their opposition. Singularly enough it was made by a Kumamoto man, a connection by marriage of Mr. Yokoi. It was a very bright speech, severe but relieved by a vein of humor running thro it which forced the objects of his attack to laugh with the rest. The ministers of the clan cabinet were compelled one after another to defend themselves. If it had not been so serious a matter it would have been amusing to see them one after another rise like offending school boys. In connection with their defence they charged the missionaries with lack of efficiency and devotion, Mr. Miyagawa in particular being very scathing in his denunciations. It was a speech that no foreigner could have made and such a complaint I nev-

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er had listened to before. There was no attempt to discriminate, but all were brought together under one category. Messrs. Ebina and Yokoi supported him though with less bitterness, and in Mr. Yokoi's view, apparently, the system was more to blame than the individual missionaries. The great body of the delegates, however, did not follow these men in their denunciations. They declared themselves to be as much in favor of independence as anyone, but said they were not specially interested in an arrangement which while passing under the name of liberty left the churches just as much dependent upon the financial assistance as they were before. Messrs. Cary, Davis, DeForest, White and myself tried to explain matters. Mr. DeForest especially made an impression upon those who had not shut their minds to argument. In the after meeting things cleared up a good deal and at the business session the next morning everything was as harmonious as could have been desired. Mr. Ebina was in high spirits and shook hands with us declaring that a good understanding had been reached. The Moderator, too, ~~xxxxxxxxx~~ suggested that as we now all understood one another there was no longer any need of the committee of conference with the mission and that it would be best to strike off that item from the docket, to which all agreed. It was then proposed that the business committee which is a standing committee be authorized to consel the mission whenever application might be made to it by the mission.

In the course of the day, apparently, it was discovered that the talk of the previous evening had not sufficiently cleared the air, so another of the same kind was called for Friday night. This meeting was a repetition of the other save that the attack upon the missionaries was more bitter than before. Mr. Miyagawa apologized for his speech of the evening before, and then went on to explain

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that his lack of self-control was owing to the tremendous contrast between his ideal of the missionary life formed from reading the lives of Livingstone, Paton etc. and that which our lives presented. This was in the face of examples in our mission, which while less striking to the casual observer are not one whit less worthy of a place in that honored list. We have no physical hardship worth mentioning, but a man who considers the sufferings incurred in the wilds of Africa as harder to bear than what Dr. Davis has had to go through during the past year must be a very comarse fibred man. Dr. Davis, Mr. Pettee and myself spoke on our side besides several of the pastors and evangelists. Dr. Davis made a most admirable speech. He showed them in what a difficult position they had placed us in that they were really calling upon us to defend ourselves against a charge of a lack of consecration--a defence which no one could make and yet our failure to make the defence would almost inevitably be misunderstood and then went on to state the principles upon which he had sought to base his whole conduct in life. There was no temptation to say anything irritating on our side, the sense of responsibility was too great. The meeting was closed or was intended to be by a succession of prayers, but one speech which was prevented by the call for prayer was made afterward at the urgent demand of some of the Japanese. After meeting was over we shook hands again and parted good friends.

On the business side the net result of the Coference is:-(1) A clearer line of demarcation between the self-supporting churches and those receiving foreign aid; (2) The decision to make no more statistical reports to the mission; (3) The appointment of a committee to advise concerning the location of pastors and evangelists; (4) The determination to make a strong effort in the direction of self-support.

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As regards the scheme of the Kumamoto men, it failed to carry part ly because of a distrust of the motives of the leaders and partly because it furnished a good opportunity to serve a notice on them that the Kumiai Churches are not to be controlled by any single clique, a clan cabinet, in the language of civil politics. The Kumamoto men regard this as merely a euphemism for petty jealousy of their growing influence; but the Kumamoto enterprises and Mr. Yokoi's Church absorb a larger proportion of the funds of the Home Miss'y Society than the mass of the constituents can be expected to withstand in less than a generation of downright feudalism and that too of such sort that the idea of patriotism in a national sense was, to say the least, embryotic until the nation was brought face to face with foreign powers by Perry's coming.. It will not do, however, for us to think that the matter is set at rest. We must take some definite action at the next annual meeting to allay the irritation and show that we are ready to do and that cordially all that we can do to bring our mission policy into conformity with their wishes.

The various incidents leading up to and connected with the discussions of this meeting have made it quite plain to most of us that the strained relations are owing chiefly to the following causes some of which, perhaps all, you have heard before:—

(1) A feeling of dissatisfaction that so much is said about Mr. Neesima and so little about Capt. Janes and his young men and especially that Mrs. Janes is always associated with her husband when speaking of his work. The feeling towards her and her family is very bitter. Our refusal last summer to make it a mission matter has brought down upon us all, but especially upon Dr. Davis, the deep indignation of all the leading men of that circle. That we were

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right in substance and thoroughly sympathetic in manner cannot be denied by any one who will look into the matter.

(2) A sense of keen disappointment that the mission refused to furnish English instruction in the Kumamoto School because of the division among the Xns which led to the formation of two schools where there was no more than standing room for one. The mission promised to help just as soon as the Xns could unite in supporting a single school.

(3) The disapproval of the course of the mission last summer in recommending the Prudential Committee to give the Osaka Girls School precedence over the Taisei Gakkwan(the school for boys) in the matter of granting aid.

(4) The schock the managers of the periodicals received last fall through the misunderstanding regarding the amount of the appropriation for the General Evangelistic Fund. Mr. Hill and Mr. Ward ruled that only yen, 4300. was granted while the mission as a whole intended the request to be for $3600. (over yen, 4800.).

In the latter case the mission did its best to get the money and succeeded. We showed our good will so far as we could short of offering to pay the money out of our own pockets and in view of the new rules from Boston requiring all arrears to be settled up before Dec. 31st. money was not plenty in any of our pockets at that time. This was, however, what it was said that we ought to have done.

The feeling apparently is that a mission which has shown so much unwisdom during the past year ought not to be allowed to stand between the Japanese churches and the American people. Our Japanese friends do not say that the only duty of the mission as an organized body is to endorse their requests for money without venturing t

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to express an adverse opinion regarding the merits of the questions involved, but that is what this movement means when ~~xxxxxxx~~ described in plain language. I am not without sympathy for the movers, for I can see how hard it must be for them to be continually assailed as the servants of foreigners and as obliged to yield their own plans to those of foreigners who thus in important matters are able to control the policy of the Japanese churches. But they ought not to forget that we have for years been accepting their policy, making concession after concession until Dr. Knox says that he doubts if there is another mission in the world which has so systematically deferred to the opinions of its native associates. To the missionaries of other societies it has seemed as though we had pretty much effaced ourselves. We have honestly tried to do as little as possible that would offend the ~~xxxxxxxxx~~ amour propre of the Japanese and we have gained an influence second to none. We are willing, moreover, to step out from between the Japanese Xns and the Board whenever the time comes for us to do so. Aside from the cases mentioned above, I cannot remember that the mission has for many years declined to take up any work urged upon us by our Japanese associates when we had the money and men to enable us to take it up. We have for years always allowed them to choose the fields, select the Japanese workers (certainly in all co-operative work and I think also even in work done entirely at the expense of the mission), and to fix salaries. There may perhaps be some difference in the local work regarding the last two items, but in the general work in co-operation with the Home Miss'y Society, I can recall no instance in which our committee has failed to acquiesce in the desire of of the Japanese committee.

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Prof. Tison of the Imperial University spent a couple of hours last Saturday talking over the situation with me. He has great sympathy with us and regards Japan as the most difficult mission field in the world, but says that our difficulties grow out of our success; that the situation is hopeful because of these very difficulties.

We are none of us anxious to change places with missionaries in other fields in spite of the prodding we get, though we sometimes fear we may get on to the retired list before long. Should the critical attitude of the Japanese continue and spread to the rank and file there would be little use for our remaining. In that case we should act like a foreign substance in a festering wound.

Among the notable events of the Conference, I must not forget the reception given by the Chief Justice of the Japanese Supreme Court who is a member of the Bancho Cong. Church and the Supt. of its Sunday School. There was also a large meeting at Mr. Yokoi's Church where Messrs. Ebina, Miyagawa and Cary spoke. It is said to have been a rare meeting.

But I must close this almost interminable letter. With sincere regards

Your faithfully

D. C. Greene

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Your faithfully

D. C. Greene.

Tokyo, Japan
Recd. May 9.
March 15, 93.

MacArthur & Co. will be duly forwarded - 285
MacArthur's address is
10 Settlement, Yokohama.

22 Naka no Cho, Ichigaya, Tokyo,

April 19th, 1893.

Rev. Judson Smith, D. D.,

1 Somerset Street, Boston, U. S. A.

Dear Dr. Smith; --

Last night I received word from Mr. Loomis, Agent of the American Bible Society in Yokohama to the effect that the sch. Robt. W. Logan had arrived from Ruk with 13 shipwrecked Japanese sailors on board. Mr. Loomis urged me to come down and look up the matter. I accordingly did so and with the advice of the consular authorities arranged to assume charge of the vessel while awaiting instructions. Mr. Snelling had arranged for the Japanese to make certain repairs at an expense not exceeding $300., but it seemed best to me and those with whom I could consult to receive from them the $300. (silver) and take the repairs into our own hands. The vessel brought a letter to Mr. Hill which has been forwarded to him. That letter no doubt contains a statement of Mr. Snellings wishes in the matter of repairs, but of this I know nothing. I have communicated with Mr. Hill and hope to have instructions within a day or two. As it is impossible for me to be in Yokohama and give much personal attention to the business, I have asked Messrs. MacArthur & Co. to act as agents, but beyond putting a keeper on board (besides a Caroline Islander who belongs to the boat) they are instructed to incur no expense without definite orders, though I have told ~~him~~ Mr. MacArthur he might get tenders for the repairs. My impression is that $300. will not cover all the work which needs to be done. I went on board this afternoon and it seemed to me she needed a pretty thorough overhauling. The masts, one or both, are in a bad way, the rudder stem is apparently ~~in a bad way~~ decayed and the capstan needs to be changed, they say. There is no occasion so far as I can see to think the Japanese have

Mr. Doolittle to. will be duly forwarded - 285
Mr. Doolittle's address is
10 Seattle Avenue, Yokohama.

22 Yaka no Cho, Ichigaya, Tokyo,
April 10th, 1893.

Rev. Judson Smith, D.D.,
1 Somerset Street, Boston, U.S.A.

Dear Dr. Smith: --

Last night I received word from Mr. Loomis, Agent of the American Bible Society in Yokohama to the effect that the sch. Robt. W. Logan had arrived from Ruk with 13 shipwrecked Japanese sailors on board. Mr. Loomis urged me to come down and look up the matter. I accordingly did so and with the advice of the consular authorities arranged to assume charge of the vessel while awaiting instructions. Mr. Snelling had arranged for the Japanese to make certain repairs at an expense not exceeding $300., but it seemed best to me and those with whom I could consult to receive from them the $300. (silver) and take the repairs into our own hands. The vessel brought a letter to Mr. Hill which has been forwarded to him. That letter no doubt contains a statement of Mr. Snellings views in the matter of repairs, but of this I know nothing. I have communicated with Mr. Hill and hope to have instructions within a day or two. As it is impossible for me to be in Yokohama and give much personal attention to the business, I have asked Messrs. MacArthur & Co. to act as agents, beyond putting a keeper on board besides a Carolina Islander who belongs to the boat, they are instructed to incur no expense without definite orders, though I have told Mr. Doolittle he might get tenders for the repairs. My impression is that $300. will not cover all the work which needs to be done. I went on board this afternoon and it seemed to me she needed a pretty thorough overhauling. The masts, one or both, are in a bad way, the rudder stem is apparently defective and the capstan needs to be changed, they say. There is no occasion so far as I can see to think the Japanese have

been hard on the vessel, though the packing of 13 men for twenty five days on that little craft was not conducive to neatness. In speaking of repairs, I should have said there is imperative need of painting and it is said the copper on the bottom is more or less damaged.

Mr. Snelling in the contract with the Japanese captain speaks of having a captain sent out from America. If the object is merely to get a man to take her down to the Caroline Islands, it would probably be cheaper to engage one here. By so doing half a month's wages and the fare across the Pacific would probably be saved. If it is expected to have a permanent sailing master, however, there would be little hope of finding any suitable person here. I see Mr. Snelling has written you so you will know his wishes. I should suppose it desirable to send the schooner back as soon as may be, before the typhoon season begins, the last of June. Kindly send us as specific instructions as possible as to hiring the captain etc. The Consul has been very courteous and the Japanese are grateful for the accomodation afforded them. I am not without hopes that this episode may remind our Japanese friends that we mean well notwithstanding the wretchedly poor judgment we have shown the past year in Japan, as many of them think.

Yours faithfully

D. C. Greene

P. S. If you think it worth while to save time by telegraphing to Mr. Frear the wishes of the Bur. Cons., I can write him the substance of the above letter so that in the light of your telegrams he might be able to instruct me what to do.

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Yours faithfully

D. C. Ayres

P.S. If you think it worth while to send me a telegram to Mr. Yoro the Consul & let me know, I shall be able to see the Captain & telegram me right to Kobe to instruct me what to do.

Tokyo, April 17, 1893
Recd 1/5/93

Tokyo, April 20/93.

Rev. U. G. Clark, D.D.,
1 Somerset Street,
Boston, U.S.A.

Dear Dr. Clark:-

Will you kindly arrange to have a grant of one hundred and fifty dollars ($150.00) paid Mrs. Walker on a/c. of my daughter Mary A. Green? The year should be reckoned from May 1st, 1893. She left Yokohama March 30th. She was sixteen on the 20th of February last.

My sister Mrs. Loomis has charge of her travelling a/c. and will in due time present her statement to Mr. Ward. I have asked her to apply to you for any information she may need in making up the statement.

The Rev. W. Logan arrived in Yokohama on the 18th inst. for Ruk with 13 Japanese sailors on board who had been

wrecked in that vicinity. I have taken temporary charge of the vessel and have written to Dr. Smith, Mr. Frost & Mr. Emerson regarding the matter. Mr. Snelling wrote to Mr. Hill and the letter was forwarded for Yokohama. Probably I shall get fuller information through him. As it is, I know only what the consular authorities & the ship's company could tell me, but it seemed best that I should assume responsibility at once.

Possibly what I wrote in my last about Dr. Davis may have made a wrong impression. In spite of their attacks upon him, he has a very strong hold upon the Japan, probably stronger than that of any other missy in Japan. Even the very men who attack him have a very warm regard for him, in spite of the brutal treatment they have bestowed upon him.

With sincere regards

Yours faithfully D. C. Greene.

Tokyo, Jan. 20, 93
Recd. Mar. 10.

22 Naka no Cho, Ichigaya, Tokyo,

April 27th, 1893.

Rev. N. G. Clark, D. D., or Rev. Judson Smith, D. D.,

1 Somerset Street, Boston, U. S. A.

Dear Dr. Smith,

Since I have commenced my letter with Dr. Clark's name I must explain that I did so from force of habit and am so pressed for time that I cannot very well change my paper and begin again. No more specific information regarding the "Logan" has come to hand since I wrote last, beyond what I have been able to pick up from the Japanese who brought up the schooner. Mr. Hill had a letter from Mr. Snelling, but it would seem to have contained little or nothing in the way of instructions.

The only course to be pursued, so far as I can see, is to get a trustworthy marine surveyor to look over the vessel and say what needs to be done. The Lloyds' surveyor for the port of Yokohama is I understand an exceptionally reliable man. I have known him by reputation for many years. If the vessel is to be insured, his certificate is absolutely necessary, I believe. His regular fees are high and, unless he favors us, his charges all told would be not far from yen, 30., perhaps more, but his opinion would be thoroughly trustworthy. The repairs would then be done after having received tenders fr two reputable firms and of course subject to the surveyor's approval. They should include a good many odds and ends in the cabin and galley. There are five or six sheets of copper off the bottom but no serious damage has, apparently, been done to the planking and aside from the masts and rudder and painting the expense will probably be made up of small items.

Yours very truly

D. C. Greene

Neither Mr. Hill nor myself wish to take any more responsibility than necessary, but I am ready to do what you may put upon me.

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22 Naka no Cho, Ichigaya, Tokyo,

April 27th, 1893.

Rev. W. G. Clark, D. D., or Rev. Judson Smith, D. D.,

1 Somerset Street, Boston, U. S. A.

Dear Dr. Smith,

Since I have commenced my letter with Dr. Clark's name I must explain that I did so from force of habit and am so pressed for time that I cannot very well change my paper and begin again. No more specific information regarding the "Logan" has come to hand since I wrote last, beyond what I have been able to pick up from the Japanese who brought up the schooner. Mr. Hill had a letter from Mr. Snelling, but it would seem to have contained little or nothing in the way of instructions.

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If the programme I have indicated meets your view of what ought to be done and you think it desirable to hasten the departure of the schooner, kindly cable the word "repair" to Mr. Hill and I will act promptly and do the best I can. I appreciate the necessity of keeping the incidentals down as low as possible, but I fear that do the best I can they will seem abnormally large, for it is in these items that the foreigners concerned will indicate the value they put upon their services. The Consulate officials are very courteous and have done, and still offer to do, everything in their power to aid me in my plans. The Consulate dues up to this point amount to the sum of twenty seven cents, they say, but I suspect this is a mistake for twenty nine, i.e., a cent a ton for tonage dues. The entry was arranged without charge. The ship keeper employed here will receive about ten yen a month, i.e., $6.75 U.S. gold.

The company to which the the shipwrecked sailors belong sends two vessels a year to the Carolines so that you may think best to use the opportunity they offer for sending to the missionaries. There are also two other companies trading in those waters, Japanese companies, so that you can probably count on not less than four sailings a year. A vessel will go down about the middle of May or a little later, but this will be too early to be of any benefit to you.

Kindly make out your instructions as much in detail as possible in case you do not cable, but if you do cable, I think I have the matter sufficiently in mind to insure good and thorough work. If the vessel can be sent back before the tenth of June the prospect of a good trip down will be much better than at any later time.

With sincere regards, believe me

Yours very truly

D. C. Green

P.S. The $300. (silver) has been paid by the Japanese in lieu of the repairs. As there were no specifications in the contract this course seems to me best. I regret they could have kept the bullion of the

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B. C. Hunn.

U. S. Vice Consul, Yokohama

Received May 23

April 27, 1893

22 Naka no Cho, Ichigaya, Tokyo,
May 17th, 93.

Rev. M. G. Clark, D. D.,
1 Somerset Street, Boston, U. S. A.

Dear Dr. Clark:-

Your favor of March 29th was received while I was away on a tour in Joshu. You say "I think, however, that my proposition of having a joint conference in regard to educational and evangelistic work in a formal way is considerably in advance of what has already been done" in the way of co-operation. I do not think, however, that you would say so if you were here on the ground and could see the situation as we see it. The fact is that years ago in connection with the Union movement a plan very similar to what you have indicated was under discussion and definitely rejected. And now the leaders say in so many words that they do not want co-operation, but do want a scheme which shall throw the whole responsibility upon the Japanese and give them a chance to rid the missionary system of abuses which are inseparable from the present plan of organization. The leaders would definitely refuse to sanction a scheme which like ours leaks [illegible] commendations of any Japanese body to the mission for its endorsement. They probably would not object to making the mission the channel of communication provided it were definitely understood that it had no right to pass judgment on the measures recommended. They will not consent at all to any arrangement which gives the mission power to modify their plans. Here is just where the difference between the average Japanese and the average Anglo-Saxon comes in. When we cannot get what we want we take what we can get and by increasing our rights from time to time eventually gain our end. A Japanese on the other hand, makes up his mind what he ought to have and

Yen. D. C. Greene
Yokohama, April 27, 1893
Recd May 23

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to have and will take nothing less for fear that by consenting to a compromise he may seem to weaken his claim for the full quota. Here is just where the treaty revision movement has failed hitherto. Had the Japanese been ready to listen to reason, the treaties would have been revised long ago and the worst evils remedied. The fault does not now rest with the foreign powers nor were they censurable for inaugurating the system. There has been a vast deal of foolish writing on this subject. I was simple enough a few years ago to suppose the Japanese would like to see this matter through the eyes of a fair-minded foreigner and so wrote an article and sent it to one of the daily papers, but the editor refused to publish it because it was too favorable to the foreign side. The kind of treaty which the Japanese are striving for now is one such as no European nation would venture to ask of another. The questions between us and the Japanese are complicated by another feature of their character. It is their insufferable self-conceit. Do not think I am getting excited. This trait I have characterized by the adjective "insufferable." That was a mistake for the true word is "sublime". The very intensity of this quality quite takes it out of the category of weaknesses; it rises to a point where we are obliged even to admire it. There is no real doubt, I presume, in any body's mind that Mr. Ukita regards himself as far more competent to teach the Yale Faculty than they are to teach him. If he were at the University of Berlin he would doubtless think the same in his heart of hearts, but he might possibly doubt his ability to make the world think so. The only thing, humanly speaking, which gives us any standing ground here is the lack of statemanship which is, perhaps, the natural result of this high estimate of their own ability. These men who sh'd be leaders and are called leaders allow some of the most promising

material to slip out of their control simply because of their inability to sink private prejudices in their desire to compact their organization in order to secure a great end. Our hands are in large degree fettered so that we are obliged to look almost helplessly at this unfortunate waste, but we can do something to lubricate the machine. We cannot take up such men, partly for lack of funds and partly because they soon lose heart on finding themselves frowned upon by the leaders. If the pastor of the Kobe Church had had the support of the Kumamoto men he would have been able to care for the church with good success, but without their support it was impossible. Dr. DeForest thinks that if he will go to Sendai he will have a good chance, but I am not so sure. Now I am not unmindful of the value of the work of these Kumamoto men. They are good fellows and have earned the gratitude of their countrymen, but there is an important discount to be made. With all their brilliancy the lack of the ability to see just where the shoe pinches and readiness to cure a part of the evil if they cannot cure the whole, puts them not merely behind the average member of the mission, but a great ways behind. They are wanting in constructive ability, but they are able to do too much, unfortunately, in weakening the hands of those who but for them would lead in the work.

We do not, however, waste our time in lamenting these regrettable features of the situation. We recognize them as a part of the situation and, as such, a part of the problem given us to solve. The question for us is not whether we could solve this problem with this or that element left out, i.e., another problem, but whether we can solve this with all its complications. If we cannot, we have proved ourselves unequal to our task.

When in the country the other day, one of the evangelists asked me if the others had thanked me for the attitude assumed by the mission when the uniformity is

sionaries at the conference. I told him I did not remember that they had. He then said they had in their hearts at all events and that he himself was especially grateful. He then went on to say that he expected nothing less than that we would throw up our work in disgust in view of the unjust criticisms bestowed upon us. I told him we had come out with a definite end in view and, though we did feel pained by the way the discussion was carried on, we did not propose to lose sight of the end we were aiming at on that account. It was a great gratification to me to find that every man in my district outside of Tokyo stood by the missionaries and even in Tokyo there was no straining of our personal relations, no change from the confidential relations which have hitherto existed. I this is true for the most part of all the older missionaries.

The item of special interest just now is the opening of work in Yokohama. There were some fifteen or twenty Congregationalists who were anxious to start a new enterprise there and the Tokyo people as well as Sokwai (Conference) visitors were very enthusiastic about the matter. It promises to become self-supporting soon. There was a little friction growing out of the fact that some seven young women connected with our churches are studing in the Bible Women's School of the Union Women's Board. They wished to attend the new church, but Mrs. Pierson, the lady in charge, decline to permit them to do so and told them that, if they persisted, they must pay back the money which had been expended upon them, some thirty yen apiece, I understand. Of course the women have no money and no way of getting any. Mrs. Greene went down and had a talk with Mrs. P. and found that she denies any sectarian thought, but simply wishes to have all the students attend the same church for the sake of avoiding a diversity of interests in the school. There is something in that idea when the uniformity is the

dea when the uniformity is the result of a common purpose, but in a professedly union school, I do not believe that harmony and good feeling can be secured by means of such rules enforced by such penalties. However, I have advised the girls to stay on and obey the rules. Mrs. P. states that she does not attempt to dictate where they shall work after leaving the school. Dr. Knox says he thinks we are quite right in starting work there and does not think it will injure the Presbyterian in the least. He thinks, moreover, that the existence of the new church will lead to a greater increase in the number of Xns in Yokohama in the near future than could result from the Presbyterian work alone and that he quite understood that we missionaries could not prevent any such move, if the Japanese were determined on it. This movement entails considerable expense at the start, but it will soon take care of itself.

The Captain Janes' agitation is still going on. Mr. Ukita has published an article in "The Cosmos" telling pretty much the whole story and embodying a statement of the misfortunes of the Scudder family. It is hard to believe that this agitation could continue without a certain amount of aid and comfort from Captain Janes. As you know, he is coming out in the fall. If he comes out with a desire to get even with us, such as Mr. Ukita evinces, he can doubtless make us trouble; but the times have changed more than Mr. Ukita realizes and the whole world does not lie at the feet of his friends. There are numbers now who never knew Captain Janes and do know the missionaries and will not cast them aside at the beck of any clique of partisans. We all are determined do to our best to avoid a colision, but if it must come we shall not fear the ultimate result, though the incidental evils will cause us much pain and anxiety.

You ask me to prepare a condensed account of the year's work for use in the annual

report. I would willingly do so were it not for the fact that Dr. DeForest has charge of the mission report this year and I fear he might think me trenching upon his province. I think you will find that he has covered the ground better than I did last year. His prospectus struck me as excellent. We are all trying to make the Japanese side as prominent as possible this year and perhaps some m may think we have overdone it, but under the circumstances this will be admitted to be an error on the right side.

Mr. Yokoi has been invited to attend the World's Congress of Religion and has been promised $400. gold for travelling expenses. He has decided to go and may stay to study either at New Haven or somewhere else. Mr. Ebina also goes, but under an arrangement with Prof. Ladd, I believe. The intention is to prepare for a sort of theological hall in Tokyo which shall be a supplement to the University. Judged by general principles, this scheme is a very great mistake. If, however, the whole situation be taken into account, I think it must be allowed for as a necessary waste. The Japanese idealistic way of looking at things makes such an establishment a necessity. They demand that they shall be allowed to build up an institution for the study of theology equal to any thing in the world so that they need not borrow from abroad. A gentleman said the other day that he fully expected to hear of the appointment of a commission to examine and report upon the alleged spericity of the earth. There would not be so much objection to all this if they were willing to pay the bills, but this they do not expect to do.

I hear that some Congregationalists are being called upon to contribute to an endowment fund for a congeries of schools which a Mr. Tamura is planning for. He is representing himself the champion of Orthodoxy in Japan and I judge he is conservative in his theology,

but he is not a man who ought to be entrusted with large funds. He is doubtless honest, but he is not in the confidence of his own countrymen. A year ago, I was on a union committe for getting up a series of meetings and it was with the utmost difficulty that I could get him a chance to speak. The best men of his own church left him some time ago, not because of his Princetonianism, but because of his expensive habits of living and because he frittered away his time in a multitude of unwise enterprises. He has a good appearance and is no doubt entirely sincere in his purpose to do good, but no money ought to be put in his control. He is getting most of his funds, I hear, by working upon the party spirit engendered by the Briggs' controversy. If such men wish to exhibit their determined hostility to the Briggs' school, why can they not invent some scheme which will not involve so much of harm?

I did not mean to burden you again with so long a letter, but I believe I have written nothing but what you will wish to know.

Yours very sincerely

D. C. Greene

I am glad to receive your approval of the policy indicated in my last letters. The mission will be pretty much agreed I think as to the general policy, though we may differ considerably about matters of detail.

By the way, one of the ablest men in the Presbyterian mission has recently left Japan and it is by no means certain that he will return. He has been and is still one of the most popular missionaries, both with the Japanese and with foreigners. I refer to the Rev. William Imbrie. He is a most acceptable preacher, an exceptionably able preacher, and a broad minded man. He is forty eight years

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D. C. Munro

Tokyo, May 17, 1893

Recd June 12

Naka no Cho, Ichigaya, Tokyo,
May 24th, 1893.

Rev. N. G. Clark, D.D.,
Boston, U.S.A.

Dear Dr. Clark:-

Your favors of April 21st (written partly on the 26th) and 28th are at hand. In the former were enclosed copies of certain letters to Mr. Cady which as you request, I will pass on to Mr. Sanford for the use of the mission.

While I feel great sympathy for Mr. Cady and fear he will find it difficult to secure such a place as he ought to have, I think the Prudential Committee has shown fitting consideration for his trying situation. I think Mr. Cady must be gratified by their sympathy and generous dealing. Life out here tends to unfit the average man for immediate competition with his equals in America and during the period of adjustment there must be a good deal of hardship. It is a satisfaction to know that this fact is appreciated by the Committee, especially to know that this is no sporadic instance of their just view of such questions.

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Foreign Mission Rec'd May 17, 1893

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Another man in some respects similar though on the whole very different, the Rev. Geo. Cochrane of the Canadian Methodist mission goes home in June. For health reasons he is not likely to go back to Canada, but looks forward to work in California where one of his sons is practising law. He is probably the best preacher, taking him all in all, that is now in Japan. He must be about sixty, but is still ready for a good deal of hard work though he does not feel himself strong enough to try again the Canadian winters. He was formerly pastor of the principal Methodist church in Toronto. He i is an indefatigable student and could lecture with acceptance, I am very sure, on New Testament questions before a New England seminary. His interest in the American Methodist Church is slender, being like all the Canadians out here a Presyterian in his views of church government, at least not an Episcopalian. He would quite likely be available for a Congregational church in one of our south-western states. However this may be, either ~~both~~ of these gentlemen would prove a most acceptable speaker before the Boston ministers' meeting or even the Congregational Club. Dr. Imbrie takes essentially the same view of the missionary question that our missionaries do. Dr. Coch-

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The Bible questions are in a fair way to reach a satisfactory solution. Mr. Tabor, one of the vice presidents of the American Bible Society has been of great service to us. The Bible Society could not have sent out a better man at such a juncture.

I enclose a copy of my station report. It will be embodied in Dr. D. DeForest's mission report, but I believe it is the rule for us to send copies direct to you, though I presume you have scant time to read such literature.

The Professors at Harvard have encouraged my son Evarts to expect a travelling fellowship at the next distribution of such appointments, some time this month.

With sincere regards, I remain

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May 24, 93
Rec'd June 24.

Tokyo, May 18th, 1893.

Rev. N. G. Clark, D.D.,
1 Somerset St.
Boston, U.S.A.

Dear Dr. Clark;—

Let me thank Dr. Storrs and his publishers, through you, for the copy of "Bernard of Clairvaux" which has been placed in my hands. This acknowledgment may seem late but the work only came about six weeks ago, just as we were preparing for the meeting of the Conference, when our minds were fully occupied with matters of the gravest importance.

Certainly we shall all take great pleasure in studying the life of Bernard under Dr. Storrs' guidance. If I mistake not, that life has some special lessons for our missionaries. He solved a problem which presents itself to us in a different form, but with no less perplexing complications, viz., how to secure a maximum of influence with a minimum of authority.

He possessed authority but his influence was

So immeasurably disproportionate to the narrow limits of his authority that it absorbs our attention almost to the exclusion of his strictly official life.

If Dr. Storrs helps us to imitate the noble life which he has so well portrayed he will do much to help us over the difficulties which beset our way.

Again thanking you and others who may have served as the almoners of Dr. Storrs' thoughtful kindness, I remain

Yours sincerely
D. C. Greene.

P. S. I have written a personal letter to Dr. Storrs.

Tokyo, May 15, 1895
Recd June 12

Tokyo, May 31st, 1893.

Rev. U. G. Clark, D.D.,
1 Somerset Street,
Boston, U.S.A.

Dear Dr. Clark:—

You will doubtless receive for Mr. Albrecht by this mail a report of the action of the C.A.L. regarding the Kumamoto property. You may have your mail taken away by this summary disposal of the Board's property, but you may rely upon Mr. Albrecht's statement that the course pursued was absolutely necessary if the use of the property was to be secured for the missionaries. If the land & buildings had been sold, the proceeds would have been ridiculously small, probably not one half the value to the Mission. Legally the Japanese had the right to sell, and strong as they were by the change even singularly in their trial they were aiding foreigners in violating the law of the land. They were ready for anything — and the more dramatic that thing might be the better il-

would seem to them because it would emphasize their independence and patriotism at one and the same time. The C. A. R. has violated explicit instructions but it has saved to the Board some thousands of dollars and at the same time relieved a strain which threatened to produce serious consequences.

The other property held in the interior we shall have to arrange for at this session meeting, and there will probably be no need of finally adopting any plan without referring it to the Pu. Com., for we have not elsewhere ~~the same~~ such exact-able men to deal with.

Yours very truly

D. C. Greene

Recd June 20

Tokyo, Ichigaya, Naka no Cho,
22 Banchi, June 14th, 1893. 292

Rev. N. G. Clark, D. D.,
Boston, U. S. A.

Dear Dr. Clark: -

Your letter to Mr. Stanford of May 16th contains a request that we forward our suggestions regarding Mr. O. H. Gulick's wish to be transferred to the Hawaiian Islands. Accordingly I write to say that while we shall miss him very much both as a ~~frie~~ friend and a fellow worker, it does not seem wise to try to dissuade him from the purpose which he has apparently formed to return to the home of his early years. He has done a valuable work here ~~here~~ which we take much satisfaction in. There are certain lines of work for which he was pre-eminently fitted and which he took up and carryed forward with success. The important society, the Fukuinsha, and its sister society, the Keiseisha, which are doing so well the work of publishing Christian books and papers are the results of his thoughtful planning. He has also been of great service in our mission meetings. I have not always agreed with him, sometimes I have dissented with a good deal of emphasis; nevertheless, I appreciate the importance of allowing due weight to the general views which he has represented and I am glad he has been with us to state them with so much ability and force. I should be glad if he might continue with us and afford similar aid in this exigency when so many questions of fundamental importance are coming to the front; still, the situation trying as it is for all is sure to be especially trying for one constituted as he is.

This difficulty is enhanced by the fact that he came to Japan late in life and was for that reason prevented from gaining that facility in the use of the language essential to successful work as

Tokyo, Japan, June 14th, 1893.

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This difficulty is enhanced by the fact that he came to Japan late in life and was for that reason prevented from gaining that facility in the use of the language essential to successful work as

a preacher. His zeal and earnestness since he went to Kumamoto, not to speak of earlier years, have made a deep impression on the Japanese associated with him, but he has been much hampered by his lack of mastery of the language. As the number of educated native preachers increases this lack becomes a more and more serious embarrassment and must shut him off from work which would naturally seem to belong to him, in such a way as to be a serious trial. This is a trial which we all feel more or less, but he must feel it at times very keenly.

While the work in the Islands will be chiefly with the Japanese, they will not be samurai and will consequently be more amenable to counsel and there close business relations with Anglo-Saxons has tended to remove some of the characteristics which render missionary life in Japan especially trying. This is no mere matter of imagination. It is even asserted that certain districts of Japan to which these contract laborers have returned after a term of service in Hawaii are being in some respects revolutionized -- western habits of labor are being introduced, shorter hours, but greater steadiness and efficiency. Mr. Gulick is better adapted to work under such conditions. He has been opposed from the first to most of the plans which looked towards weakening the authority of the mission in cases where we furnish funds, but we have by force of circumstances been brought to a position where, except in the case of the two or three schools in Kobe, we can control nothing, and even in the excepted schools we shall not be able to maintain our control much longer. Under such circumstances, it is not merely that life here is trying to a man constituted as Mr. Gulick is, but he is actually kept back from activity which under more favorable circumstances would be natural and fruitful.

His minute knowledge of the Hawaiian language fits him in a un-

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ique degree for the work which calls him to the Islands. That at this critical period of the history of the Islands he should desire to return and do what he may to aid in determining their political and religious future seems to me most natural. That the call should seem to him almost imperative is what we should expect.

It will be worth a great deal to us to have him there, for our relations to the Japanese work in the Islands is intimate already and sure to be more intimate still in a few years.

We shall lose Mr. and Mrs. Gulick with much regret. There are few families in the mission with which our own relations have been more intimate. Mr. Gulick has baptized most of our children and there is perhaps no one to whom we should more instinctively turn in time of sorrow or trouble; still, whether we look at their own satisfaction in their work or the promise of effective service, I can but think the Hawaiian Islands the better field; not because we put a low estimate on their work here, but because I am impreesed with the opportunity for a freer, fuller, work there. I wish we all were as sure of as promising a sequel to our service in Japan.

With sincere regards

Yours faithfully

D. C. Greene

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D. C. Greene

C. H. Hutchison
Valuable document
Greene 14. 93
Daily 11.

Private

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22 Naka no Cho, Ichigaya, Tokyo,

June 14th, 1893.

Dear Dr. Clark: --

Another of the prominent missionaries is on the point of leaving Japan. This time it is Rev. Geo. Wm. Knox, D.D. He was sometime ago invited to take the presidency of Hamilton College but was unwilling, I believe to stand in the way of Dr. Sryker, a warm personal friend. The three principal men in the allied Presbyterian missions, Drs. Amerman, Imbrie and Knox will be thus taken away within about a single year. Dr. Cochrane of the Canaadian Mission belongs in the same rank, ~~if he be not the superior of~~. All these men are from Tokyo and there is no prospect of filling their places. They are all men whom the Japanese are loth to let go. Dr. Knox goes home ~~fo~~ for family reasons, I understand. Here is another chance for a New England church which wants a first class pastor with a delightful family. He belongs to the catholic party in the Presbyterian Ch. and will be for that reason more open to an invitation to a Cong. pastorate. Drs. Imbrie and Knox have been for years my most intimate friends outside our mission and we shall miss them more than I can tell.

You will be interested to learn that Evarts has been appointed to a fellowship at Harvard which admits of his going abroad for a year. He will spend much of his time at Berlin and I shall be greatly obliged if you will kindly give him a letter to Dr. Stuckenburg. My son's address is, Evarts B. Greene 11 Appian Way, Cambridge. His fellowship amounts to $500. only, but he will have enough saved up at the close of the year to bring up the full amount to $675., or thereabouts.

Crosby has made an arrangement for singing at Dr. Moxam's Church which will bring him in $300. a year, while he is promised a dollar a week, or more, for singing in Sunday School, with the assurance that

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Private

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the remuneration will be raised the second year. While not much interested in the Baptist denomination, I doubt if he could, on the whole, find more helpful preaching than Dr. Moxam's, so we take almost unmixed satisfaction in the arrangement. His financial ~~situation~~ prospects seem good comparatively for the rest of his college course. Jerome is still perplexed, however, by his money problems. In their endeavor to build up the Graduate School, the Harvard trustees have diminished the number of scholarships available for undergraduates, but I think Jerome will be able to pull through.

With sincere regards

Yours faithfully

D. C. Greene

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With sincere regards

Yours faithfully

B. C. Nunn

Rec'd July 11.

22 Naka no Cho, Ichigaya, Tokyo,

June 26th, 1893.

Rev. Judson Smith, D. D.,

1 Somerset Street, Boston.

Dear Dr. Smith: -

No answer to my second letter regarding the Rob't W. Logan has been received, but Mr. Hill writes me that he has had a communication from you to the effect that the repairs are to be made under the supervision of the new captain. This will be a welcome relief, though a more careful examination of the vessel seems to indicate that much less is needed to fit her for sea than I feared when I wrote last.

An English contractor has looked over the Logan and has given a rough estimate of the cost of repairs which he says will not exceed yen, 250.00 all told. He will in a few days hand in a bid in which details will be given and it is quite possible that the Captain will be able to throw out some of the items. Of course, it will be quite within his province to reject the offer if he sees fit, for we are in no wise committed to this contractor, for anything save five or six plates of copper which it seemed best to have put on at once and so save the trouble of having the vessel hauled up again. The report is that the bottom is as sound as when she left the stocks. The cost of this work was one yen per plate.

As regards the extra ship-keeper, it does seem too much to have two men to care for so small a vessel, still as it is impossible to keep a man continually on board and it is thought in Yokohama to be imprudent to allow a vessel to be left even a few hours without a keeper and the expense is only yen, 9.00, say, six dollars, per mensem I have ventured to retain him. He has been working well, cleaning up and painting, so that the carpenter who examined the boat

22 Naka no Cho, Ichigaya, Tokyo,

June 28th, 1893.

Rev. Judson Smith, D. D.,

1 Somerset Street, Boston.

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reports her to be in excellent order and compliments Tara very highly for his industry and intelligence. He also speaks in high praise of the original workmanship of the Logan. The chronometer is out of order, and fearing the time occupied in the repairs might not allow time enough for regulating it, I have had it taken to a Swiss watchmaker who does nearly all such work for the foreign shipping. Aside from these things, Mr. MacArthur is instructed to do nothing until the arrival of the Captain.

I leave to-night for Kyoto and Kobe to attend our annual meeting, but shall be back by the 15th of July, probably. There is another mail due now and if it arrives before this letter must be mailed and brings a letter from you, I will note the fact as a postscript.

Yours very truly

D. C. Greer.

1883.

Tokyo, June 26, 1893.
Rec'd July 11

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Yours very truly

E. C. Dunn.

Imabari. Iyo.
July 9th 1893.

My Dear Dr Greene.

Mr. Ebina writes me that you wanted to know which steamer I will take, so that you may secure ticket for me. I think I will not be able to take July 29 "Steamer. But I think there is another steamer on Aug. 19 for Tacoma. or the 20 Aug. Steamer for San Francisco. I would prefer Tacoma line, but Mr. Kozaki wishes to visit San Francisco. Can he take steamer to Tacoma & then go to San Francisco & take Railroad from there to Chicago? I can scarcely say anything definitely until I see & confer with Mr. Kozaki". We will let you know as soon as possible, certainly before the 20th July.

I am now with my old people. Preached for them this morning.

It is so delightful — this communion of christian friendship — that one instinctively feels the reality & truth of the fundamental facts of Xty. The people are not learned or ~~many~~ most of them rich in worldly possessions, but it pays work for them. There is a reward which brings no regret.

I spent one evening last week in Kobe, but was so tired out with sea voyage & all cares of seasick servants & children, that I could not call on my former Bishop Mr. Atkinson. Will you please give him my kind regards? I will certainly try to see him on my way home or further to my vacant house in Tokyo.

I hope your meetings are giving you much satisfaction.

Yours very truly
N. Yoshi

I hope Mrs Greene & children are well. If Mrs. G. will have any thing to send, please ask her to have them ready. Mrs I has been sick — Litchfield.

Goletuba, Japan, July 25/93.

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Rev. N. G. Clark, D.D.,

Boston, U. S. A.

Dear Dr. Clark:-

Your favor of June 22nd was received on the 23rd inst. I note what you say regarding an appeal to the Minister of Justice in the matter of the Kumamoto property. That could not be done. Neither Japanese law nor diplomatic usage recognizes any property rights as the ~~property~~ property of foreigners in the interior

as regards
personal property in the structures
sense of the term. It did not occur
to us nor to any of our Japanese
friends that the time would come
when either Japanese courts or pub-
lic officers would go back of the
legal evidences of property to make
us trouble, but that time has come.
But before I go any further, let me
say there is no room for questioning
the fidelity of the Japanese who are
now holding the property in trust. They
are in a difficult position and
some of them have perhaps lost their
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gain out of us. The trouble is they
are charged with treacherous dealing

towards their country in that they are aiding and abetting foreigners in an evasion of the national laws which forbid them to hold property or do business in the interior. There is some reason to believe, that at the next session of the Diet a law will be passed making it a criminal offence for Japanese to lend their names to foreigners in such transactions. The men who hold this land say, most of them, "we entered into this arrangement without any consciousness of wrong doing for the sake of helping on the work, but now we find that we are charged, not only with a lack of patriotism but with actual disloyalty and we cannot withstand the pressure of this adverse public opinion — and ~~and~~

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personal property in the structures of the terms. It did not occur to us nor to any of our Japanese friends that the time would come when either Japanese courts or public opinion would go back of the legal evidences of property to make us trouble, but that time has come.

But before I go any further, let me say there is no room for questioning the fidelity of the Japanese who are now holding the property in trust. They are in a difficult position and some of them have perhaps lost their heads, but they have no desire to make gain out of us. The trouble is they are charged with treacherous dealing

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cannot deny that we are parties to a breach of the national law - and are more or less in danger of punishment as criminals." Kurahara, the head man in Kumamoto is a man for whom I have small respect, but in this particular matter the worst that can be said of him is that he is impatient & unwilling to give us time to turn about.-

It would do to sell the property for it would not bring more than a third, or an average, of its value to us. My own scheme is to make it over to the Doshisha, withdraw the present subsidy and pay out for the bonus - If the out-sided auditor mean than the subsidy, we could perhaps ask that the salaries of our or men ~~the teachers~~ now furnished gratuitously

be paid by the Doshisha trustees. By such an arrangement the Board would suffer no immediate loss, though of course it would be unable to sell ~~withdraw~~ any of this class of property which would become a part of the permanent endowment of the Doshisha. I would be glad if the Kobe school might share in this gift, but that seems impossible unless the school is to a Japanese company like the Doshisha. Such a transfer the ladies in charge strongly offer and I believe a majority of the Mission agree with them, tho I myself favor it. There seems therefore nothing to be done but to make the Doshisha sole beneficiary. This plan does not of

course mean any increase of income to the Dorshisha so long as we need the property for mission purposes for the money received for rent would be offset by the loss of the present subsidy and the further necessity of hiring teachers in place of the present unsalaried (so far as the school is concerned) missionaries.

There seems no escape for the transfer to the Dorshisha in some way which shall make the property a part of its permanent endowment. Nothing short of that, it seems to me, meets the exigency which confronts us. The mission has left the matter in the hands of a plenipotentiary committee, Albright, Cary, Gordon (?) Rellen, Green. We shall

consult Mr. Tison, Prof. in the Imp. Univ. and a graduate of Harvard Law School & for some years Prof. of Latin in Obirl College. He is the ablest lawyer in these parts and a good friend of the mission.

Again let me beg of you not to think ~~to~~ hardly of the Jap. Xns. We may think them hasty and unreasonable, but it is too much conscientiousness rather than ~~under~~ a lack of it which causes our embarrassment. In the propositions which come to us there is the usual conflict between local and national interests, ~~but~~ and some of our missionaries have attended hastily consequences & perhaps made charges of selfishness, but they are, I think, out of place. Some of us most anxious of them holding land for us are men in whom as Xns we take almost unmixed satisfaction. As I write I recall Mr. Nagaya of Matsuyama, father-in-law of Mr. Murai of Tokyo Andover, a delightful old gentleman

Mori of Tokyo. There is no aversion toward heathenism, no outrage intended toward missionaries, but a firm purpose to extricate themselves from a false position which is not merely painful to themselves but a source of reproach to Xty. If it were not for the Diet, there would be no call for alarm, but no ministry could stand which offered the wish of the Diet to put the screws on the foreigners. Even the friends of the foreigners have persuaded themselves that to make them squirm is the best way to better the position of the Christians, regardless of the fact that the ~~foreign~~ foreign powers are ready & have been ready for several years for ~~abrogation~~ nearly all ~~the concessions~~, I think I may say all the concessions any responsible Japanese ministry has cared to ask. The real offenders of King-Mori are a lot of hot-blooded ~~fellows~~ who insist that foreigners shall

give up all their present privileges and yet remain contentedly cooped up in the open ports. These fellows make so much noise that the government is ~~[illegible]~~ afraid of them and so the treaties remain intact and our foreigners reign the curses. The whole country is in a feverish condition and the land question is only an incident.

Mr. Yokoi & Mr. Kozaki go to America about Aug. 16th. Mr. Yokoi has a marvellous definite plan of starting a sort of theological annex with Dwf. University. He goes as delegate to World's Congress of Religions and receives $400 to go toward his expenses for the Com. of the Congress. He intends to stay away three years. Of course year will be spent in New Haven & the other two in Europe. This minor is a mistake, I think, tho there is something to be said in favor of it. He has gained a good deal of influence with the University [illegible]

students and if he and Ekina come here, as they intend to do, they will I am sure make a profound impression on the intellectual life of the Capital.

I expect for a summer resort at the foot of Fujiyama. It is an excellent place for rest, but I hope to get away soon for a tour in Japan.

Yours faithfully

D. C. Greene.

P.S. As to my letter to you about Dr. Sloane's book, you are welcome to use it as you see fit, but I doubt if there is much in it beyond what I wrote to Dr. S.

My son Everett took his Ph. D. at Harvard Commencement & has gone abroad as a fellowship for a year's study in Germany & France. We were gratified to learn that Prof. Hart has said that if there had been any provision for a degree with distinction, he would undoubtedly have had the benefit of it.

Received Aug. 21.

Gotemba, Japan, ~~July~~ Aug. 1st, 1893.

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Rev. N. G. Clark, D.D.,

1 Somerset Street.

Boston, U.S.A.

Dear Dr. Clark:-

I am still with my family at this place at the foot of Mt. Fuji, which I essayed to climb with Mr. Ridley & and some of the ladies. The other day - whether as a result of the so-called mountain sickness or a sudden cold. I do not know, I was forced to desist after reaching the height of ~~about~~ about 11,600 ft. I spent a night there and walked back, about 15 miles, the next morning. The others went with top. It is no small task and I suffered badly for the time, but the walk home on the whole refreshed me, for I had a magnificent view. There is no train left of my experience

Your favor of July 6th reached me last night. In what you say of referring our land matters to some of the government officers, I think you fail to appreciate how far Japan has advanced in the matter of administration reform. On the one side, the fear of incurring the displeasure of the Diet, and on the other that of touching upon the prerogatives of the judiciary would certainly keep them from giving us any relief. A case in some respects like theirs which troubles us has been before the courts. In the lower courts it was practically decided against the foreigners, tho not perhaps technically so, but in the Court of Appeals that decision was not sustained. I think the trouble of the more intelligent jurists is that any attempt to go back of the deed in investigating the

ship of real estate will do more

harm than good. If that practice is begun the value of real estate as a security for loans sinks almost to the level of ~~the~~ that of personal property, and the evidence of ownership afforded by deeds or public registers ~~as to ownership~~ can be set aside, possibly, by merely oral testimony to the effect that John Smith rather than Eto Shimpei ~~who~~ provided the money with which the purchase was made. If we had merely the courts to deal with, we shld be all right, probably. But our fear is that the Diet will make us great trouble and we must put our house in order before that meets in November

I think you are mistaken in attributing this trouble in any important degree to the use of money. I am inclined to agree with you in deploring the use of private funds such as you refer to, but I do not think this had anything to do

uneasiness about property. If our missionaries alone were concerned, I doubt if there would be any excitement worth mentioning. One of the Tokyo papers in referring to the agitation, expressed regret that it would bear hard on the missionaries who had only been voluntary involvers in their investments in the interior, but went on to say that no discrimination could be made. I think ~~Mr. Cary~~ we have to a fair degree the sympathy of the intelligent classes, but the feeling against the generic foreigner is the thing to be overcome by this sympathy alone. But I probably said enough in my last of the causes and I may now pass to other matters.

At our mission meeting Mr. Cary read an elaborate paper on the history of our financial relations with Japanese. He

[illegible] pend to attribute a large share of

our personal ills – especially the decline in
the interest in religion on the part of the
Japanese Xns to our use of foreign funds.
He perpaned his paper with great care &
it made a strong impression, especially
upon the younger men – To me it seemed
singularly one sided and, therefore, unfair.
His ~~statements~~ inferences did not agree at all with
the history of the work in my field. If this
active membership be taken as a standard
I fail to see any important decline in the
contributions of the churches – now, I ought
say, if account be taken of the wider scope
which their benevolence now takes. In
the early days many the whole of the benevolence
of the churches passed through the church
treasuries, but now there are asylums, hos-
pitals, industrial establishments, temperance
societies, White Cross societies &c. &c – all
making constant calls and ~~in~~
drawing no small sum from our

friends. The real difficulty as it presents itself in my field is the new theology, in a more or less direct way. I am something of a new theologian myself, but I believe that the immediate effect of an outbreak of the leaders radical change in theological views will generally be a sense of uncertainty on the part of the Xns as a whole. There must be a period of adjustment, and, moreover, there will always be associated with such a movement extremists who give themselves to destructive criticism without regard to the desolation they cause. We have had just such extremists in my field and when they have gone and found a following, the ~~the view~~ has spread ~~the view~~ that the old way was the result of our provincial American ~~way~~ habit of looking at things, and there was no reason why life should be taken so seriously. Mr. Ka[illegible] and others like him have first

this theory so vigorously as to seriously weaken our hands. In our church (Takasaki) only about one tenth as many attend the Sabbath services as five years ago, but the contributions are not far from 85 % of what they used to be. The falling off in the contributions is in no ~~proper~~ wise commensurate with the decline in interest. Those who give, give with nearly the same liberality as formerly – in some cases with ~~[illegible]~~ greater liberality. Political contributions have absorbed considerable money which old other wise have gone to the churches. This with the various humanitarian movements above mentioned will account for all the decline ~~[illegible]~~ in per capita contribution which is not attributable to the ~~[illegible]~~ lowered tone of religious faith. i.e. there is a real difference between the nominal and active membership. If any share in this decline is owing to the weakening of the sense of independence through the use of foreign funds, I fail to see any

demur of it. I must confess, for this, that it grates against my feelings to see so much stress laid upon the word "foreign" in the discussion of such subjects. It seems to me inconsistent with the Spirit of Xy. Neither do I believe that the maximum been of experience in the work of relieving the wants of destitute individuals and families ~~can~~ will prove equally true when applied to aid given to churches in their efforts to conduct evangelistic work. Such maxims may afford suggestions of more or less value, but the two kinds of work are essentially different. In the one case I seek to confer a benefit upon an individual, or a family, & in the other I seek to help an individual, or a company, in their efforts to confer a benefit upon somebody else — a radically different thing.

It was clearly shown at the last Mis-

sion involving two radically different views as to our relations with Japan.

One party, led by Mr. Cary holds that as a mission we should stand completely outside of the evangelistic machinery of the Japanese, using solely our own judgment, enlightened & corrected by conference with our Japanese brethren, in deciding when, where & how aid shall be given.

The other party, comprising, probably, Davis, Gordon, Dr Foster, Albrecht & myself, among others, hold that under the Providence of God a virtual partnership between us and the Japanese Xns has grown up and that only in very exceptional circumstances have we the moral right to imperil the large interests we hold in common by assuming an attitude more less certain to lead to a dissolution of this partnership. Of course these views shade into one another, but

difference between Mr. Carey on the one side and Dr. De Forest, or myself on the other is marked enough. My own conviction is that though we may have to make large concessions to the Japanese, concessions which cost us much anxiety, we must stick to the cooperation plan as long as we can. If our way is hedged in in the future as it has been ~~in the~~ the past year, it may be best to withdraw a considerable part of the force & retain a few men of strong personal influence as on the whole the most effective way of securing the responsibility which belongs to our share of the partnership. I wish you would invite Dr. Knox or Dr. Lurbin to Boston for a conference. Dr. Ellinwood would put you in communication with them. They both have thought deeply on this subject and can say what they think.

I enclose a letter received not long

sion for Mr. Yokoi. It will help you to see that there is a very pleasant side to the picture. He is a noble minded man, not always sound in judgment, but a man of generous nature whose to know is to love. He is nothing one of this sort among them who sometimes say things which give us pain.

I showed Mr. Atkinson Mr. Yokoi's letter. It amused him, but I think he thought there was a shade of malice in the allusion to himself. I do not think so.

This has been a hastily written letter but I hope you will not think it less worthy of being read on that account.

With sincere regards

Yours truly

D. C. Greene.

Perhaps you will kindly say to Dr. Smith that Mr Logan can hardly get off before the 15th or 20th.

Rec'd
Aug. 22.

298

*2 Goleniba, Japan, Aug. 2nd, 1893.

Rev. N. G. Clark, D.D.,
1 Somerset St.,
Boston, U.S.A.

Dear Dr. Clark:-

I have been ~~requested~~ asked to write you with regard to a request of the mission to be allowed to transfer, if necessary, the sum of $500.00 from the Theological Student Fund ~~General Evangelistic~~ to the Station Evangelistic Fund. The object of this request is not at all to swell the Station Evangelistic Fund, but simply to provide for certain travelling expenses of students which have hitherto been paid out of the Student Fund, but which it seems better should be paid from the Station Funds. This

Recd. Aug. 28th

new arrangement grew out of a change in the rules regulating payments to students and a decision to pay ~~[illegible]~~ no travelling expenses to students between the term of their entering the School and their graduation, except as they go out to do Xn work. In case they do go out to engage in such work, it was decided that the expense shld ~~be~~ in all cases be paid fr the evangelistic funds. It was impossible to determine, ~~the~~ with any approach to exactness, how much the reduction in the demands upon the Theo. Students' Fund would be, without a more careful examination of the accounts than was feasible at mission meeting, and it seemed bet-

to meet the difficulty by asking the privilege of transfer to the extent indicated.

The amt mentioned ($45.00 to 2 below, but I do not have the record by me) is of course a generous estimate and we do not ~~[illegible]~~ stickle for that precision ~~[illegible]~~. The demands upon our funds are to be diminished and those upon the other are to be increased and we want to be ready for this new condition of things.

On the whole, it means a somewhat lessened demand on our funds, tho the gain will not be large, and is intended to bring about a closer scrutiny of applications for aid and the entire exclusion of a certain class of requests from our students. Hoping the Bd. Com. will see the importance of this matter. I remain

Yours faithfully

D. C. Greene.

Rec'd Aug. 22.

P. C.

Transfer of Funds.

#1

299

Gotenba, Japan,
Aug. 2nd, 1893.

Rev. N. G. Clark, D.D.,
1 Somerset St.,
Boston, U.S.A.

Dear Dr. Clark:-

You will notice among the appropriations asked for for the current year one for $200.00 to meet special educational expenses in Tokyo. This is in continuance of a plan formed more than two years ago to enable Mrs. Greene to devote to missionary work time that she had previously devoted to the instruction of the children. If the mission had granted its help of a single lady in Tokyo, we should have

been asked for this grant. As it is, Mrs. Green ~~She~~ has been able (in view of the grant by the Women's Board & other more than two years ago) ~~she has been able~~ to give from one third to one half the time to evangelistic work which an experienced lady missionary would give. If the grant can be renewed, she will be able to continue this work, but otherwise it must be largely given up. We do not ask this as in any sense a favor to ourselves. It is simply a question whether Mrs. Green shall be so far relieved of her care of the education of the children as to have the time for this important work.

If there were other mission families near us, perhaps some co-operation ar-

rangement might be made, but there are, I believe, no families within three miles of us with whom any scheme of co-operation could be made, and it is doubtful if there are any within four and a half miles.

So far as our own personal interests are concerned, we should probably be better off if the children studied at home; but it would be unfortunate to be obliged to give up the work already undertaken. We willingly leave the matter to you and the Directors of the Women's Board.

Remain yours faithfully

D. C. Green.

Recd
A. B. Pr.
Aug. 22.

300

Private

Gotemba. Japan,
Aug. 24/98.

Rev. N. G. Clark, D.D.,
1 Somerset St.,
Boston, U. S. A.

Dear Dr. Clark:-

Your favor of July 19th is at hand. You refer to Mr. Gulick. One trouble in his way in deciding to take up work in the Sandwich Islands lies in his unwillingness to transfer his relation to the Hawaiian Board or in any way to sever his connection with the American Board. If he could be put up on the same feeling in this regard as Dr. Hyde, who I suppose is really a missionary of the Board,

I think he would feel gratified. Such an arrangement would, also, seem only just to him after his long service. It is too late for him to begin life anew and make provision for old age. The Board has a responsibility here which I am sure you will all wish to meet.

I note what you say about Mr. Noyes' case and I sympathize with your disappointment. It seemed to me that the meaning of the resolution adopted at Chicago was that if, ~~it should be found that~~, after the five years of experiment, it seemed proved that Mr. Noyes had come into the category represented by Mr. Hume he might properly be enrolled among the

Missionaries of the Board. Of course, nothing was said about Mr. Hume in the debate; but I suppose it was conceded ~~that it was the~~ to be the intent of the resolution that the history of Mr. Noyes and his work during the past five years, his relations to the missionaries of the Board &c. were to be allowed to weigh strongly against any infelicities of doctrinal statement, justified as in Mr. Hume's case, when similar considerations were allowed some decisive weight.

Personally I regret the decision very much. It is no mere form of words when I say, as I have repeatedly, that his work is inseparable from that of our mission. He is in relation to the same Japanese pastors and evangelists and our evangelistic funds, practically, our

~~so~~ many stated that those of the different stations of the American Board's Mission. He has not and cannot possibly have, so far as I can see, any separate work, unless ~~perhaps~~ he should do what, perhaps hardly any of us have done for years, open a special chapel. Even if he did this, the Council would coalesce with ours almost immediately.

There is embarrassment, however, growing out of the inefficiency of his Committee. Since Dr. Newman's death there has been none with any strong sense of responsibility for the maintenance of his work and now he has hardly any funds save what are necessary for his own personal expenses. The result is the sudden stoppage of funds which he had expected and this means serious em-

barrassment to me. Some influential friends of work need staff, or be very much curtailed. I have about decided to call together the standing committee of the local conference and ~~the~~ tell them just how much money there is at my disposal for the rest of the year and then upon them the responsibility of saying where the economy shall be practised. Possibly this may lead to a new effort on the part of the Jap. Xns and if so we shall be glad. But the field of Xn liberality has broadened so much that we cannot expect quite as large per capita contributions as some years ago when the Church was almost the sole channel of Xn beneficence. There was some almost reckless giving in those days. Mr. Yokoi and Mr. Kozaki, for example, used almost their entire patrimony in eking out their scanty salaries. The newspapers also

earned Mr. K. a loss of about $600 & Mr. Yokoi's $7.00 a month in Lu'an was but a fraction of his monthly expenses. Mr. Cary in his paper took no account of such things, nor did he note the fact that we were able in those days to get volunteer helpers for a class of young men which hardly exists now, namely the young Samurai who were carrying the life of the old regime into the new order of things — men who had a comfortable support with no very systematic plans for study and were ready for a short pounding hour almost anytime. They were interested in Xy and to work for it called for no special change in their mode of life, ~~and~~ by they became pastors. Their salary was not looked upon as their entire means of support, but an important help which would perhaps enable them to live a broader

life. The pensions of the samurai have been ~~[illegible]~~ long withdrawn and the bonds for which they were commuted have, for the most part, ~~been~~ matured and been paid off. The money has been used of it, used up either for living expenses, or in vain attempts at trade. In the meantime, the cost of living has increased, especially in the large towns, and it is not easy for the samurai portion of the churches to get money for any purpose. We have some rich churches and some rich men, but the majority of the church members are far from well off. The great ~~difficulty~~ cause, after all, ~~of~~ the lessened per capita contribution is to be found in the chilling effect of recent discussions on the faith of many. There are many in the churches whose faith has been sadly weakened. You see this more or less in America. The Japanese feel it more strongly because they are not-

prohibited by the inertia of a large mass of believers. The pastors and evangelists know the essentials of the Briggs controversy as well as the average congregational pastor in the U. S. and in the main, they are on the Briggs side. The people do have little knowledge of the details of the controversy, but they feel the changed tone in the preaching. I believe this will in time be overcome and a more positive faith be secured all around, whatever may be the decision of the theological or philosophical questions involved. As I said to the Suffolk Rank. Ass., I think the history of versions shows plainly that the virtue in the Scriptures is not dependent upon their inerrancy and men will see it some day, but it takes time for the people to accustom themselves to a new view and while the adjustment is

taking place our work must suffer ~~and~~ the falling off in per capita contributions, of which Mr. Carey makes so much in his paper, is to be accounted for rather by the temporary, I trust, decline in faith in connection with the other causes ~~mentioned~~ suggested above than to any of foreign missions. In my own field, if the active membership be taken as the standard, the per capita contributions, will be found, I am confident, to have increased considerably.

Perhaps I have made my letter too long and repeated some things written before, but I wanted to have you hear another side to the story which Mr. Carey told, ~~and~~ for others of ~~them~~ this, if not the story itself, has undoubtedly found their way to you.

Many thanks for your offer to send my son, Everett (Everett B. Green), a letter of inten-

donation to Dr. Stöckenburg. If you have not yet sent it, please forward it to Berlin, Park Schönhausen. He is now, I suppose, in Eisenach where he intends to spend the summer and accustom his ear to hearing German.

My summer here has been a disappointment to me. I have been kept back from writing by a number of petty affairs, among which has been the care of the "Logan". She has not given me any serious trouble, but yet it has seemed best that I should go to Yokohama occasionally, enough to let those concerned know that I was only in charge and expected to know everything that was done. I think the work is well done. She will go to sea as soon as the weather permits. I hope to get away tomorrow.

Yours sincerely

D. C. Greene.

Yokohama, Aug. 24, 93
Rec'd Sept. 13.

P.S. My agent writes me that the "Logan" was to be towed outside the breakwater this morning. She will probably go down on the bay this P.M. or tomorrow morning.

Rec'd Sept. 12th 1893.

Gotemba, Japan, 301

Aug. 24th, 1893.

Rev. Judson Smith, D.D.,
1 Somerset Street, Boston.

My dear Dr. Smith,

Your favor of July 21st is at hand. I think you are right in your estimate of Capt. Bullen. He seems to be an exceptionally prudent man, disposed to be careful of the interests of his employers and so far as I can judge ~~and~~ of excellent judgment. He has evidently done his best to keep down the expenses and I think when the Bd. Com. examines the documents they will

Mr. Lagerus's business
Yours truly
D. Jeffries

doubtful that considering the work done, the bill is su
the spite of the, possibly, unexpectedly large figures.
The work is done, the surveyor's final inspection ha
not been made when I was in Yokohama on the 21st.
was expected, however, to clear the vessel on that day, t
advantage of the first favorable weather for starting off.
the past ten days the weather has been very bad and it
by no means settled yet. There must be very heavy
or a little south of us and it does not seem
doubtful to send the little craft directly into a storm, esp
with a captain unfamiliar with the Japan coast. Th
fellows I hope to be able to settle up and send on beyond weath
the next fifteen days. I might probably send them sooner, bu
I want to spend a week or so in touring from which that

Left back by various causes.
Quincy Office. Dec. 5th 1900.

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Goleta Ca. Japan.
Sept. 21st; 1898.

Dear Dr. Clark:—

Your letter of recent date asking me for fuller statistics of church & evangelistic work than then given in the Report is at hand. I am sorry not to be able to give them. Partly as a result of the movement for independence and partly for other reasons, the statistics for the last year were very unsatisfactory and while all hands were so occupied, we did not like to be too critical. Next year the Japanese Xns will collect the statistics and we shall have more time for them. We have no work outside the Kumi-ai Churches and their dependencies. I am sorry for your disappointment, but it will be impossible to furnish more than the Report gives. The mail is about to close & I write in haste. Yours faithfully D. C. Greene

Rec'd. Sept. 11, 1863
Repl. Sept. 26.

the price paid for each article ~~indicated~~ indicated. I told the Captain that ~~I thought~~ I thought it would not seem to be a satisfaction to you, but that it did help him in his future dealings with the Pre. Corr. He seems quite ready to take any trouble asked of him. He takes kindly to Tora and Tora was delighted to see him, as well he might be for it seems he had lived on potatoes for some days before the Capt. came. The extra ship keeper was on board just two months at an expense of Y. 18.00. We hope to get the Logan off soon, when between the 5th & 10th of Aug. The details of all expenses incurred will be sent you as soon as possible after the a/c. is closed. With sincere regards Yours faithfully D. C. Greene.

Rev. D. C. Greene
Tokyo, July 28-1893
Rec'd Aug. 21
5

Tokyo, July 28th, 1893.

Rev. Judson Smith, D.D.
Boston, U.S.A.

Dear Dr. Smith:-

Although I write from Tokyo, I do not write from my own house as we have broken up housekeeping for the summer. Consequently I cannot refer to your letters for you - indeed through a misunderstanding your letters have not been sent to Mr. Hill - who is many 400 miles away and can only do the R.W. Logan business through us. The Captain ~~for Mr. Logan~~ has arrived and the repairs have begun - Both masts have

R

voyage down - He found the sextant
useless, the chronometer was bad
He will use his own sextant, but the ship's
broken - in fact many all the su
when out, tho I shall not buy them:
fittings about the ship ~~gone~~ destroyed
seriously injured. He impresses me
a careful economical man and his
requisitions so far have been very
reasonable and in the matter of quantity
seems almost too strict with himself -
Most of the articles required by him
side for the Surveyor's instructions
of such sort ~~that~~ as come a landsman
acknowledge to be necessary to the
comfort of the vessel.

I have instructed the Captain to
out duplicate lists of all things
and to purchase nothing until I have
given my consent. One copy of these lists
will be sent you in due course with

condemned by the Lloyds' Surveyor and are to be replaced. It was thought the foremast might be saved in spite of some decay near the top, if there should be reason to believe the defect were merely local, but on taking it out for more careful inspection it was found to unsound to be put back again. The port anchor and chain were also condemned. The Captain has very severe upon Capt. Watts who he says evidently was extremely slipshod. He regards the rusting of the chain as the result of sheer carelessness. A considerable amount of rope and some canvas must be bought, but Capt. Perkins says he shall be glad to do the sailwork work and painting himself on the

the price paid for each article ~~indicated~~ indicated. I told the Captain that ~~I thought~~ I thought it would not merely be a satisfaction to you, but that it would help him in his future dealings with the Rev. Comm. He seems quite ready to take any trouble asked of him. He takes kindly to Tara and Tara was delighted to see him, as well he might be for it seems he had lived on potatoes for some days before the Capt. came. The extra ship keeper was on board just two months at an expense of Y. 18.00. We hope to get the Logan off soon, when between the 5th & 10th of Aug. The details of all expenses incurred will be sent you as soon as possible after the a/c. is closed. With sincere regards Yours faithfully D. C. Greene.

Rev. D. C. Greene
Tokyo, July 28-1893
Rec'd Aug. 21
5

Confidential

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D. C. GREENE.
No. 22, Naka no Cho,
Ichigaya, Tokyo.

Tokyo, Oct. 13th, 1893.

Rev. N. G. Clark, D.D., Sec.,
1 Somerset-Street,
Boston, U.S.A.

Dear Dr. Clark,

In spite of your suggestion that you might not accept a nomination, I keep your name at the head of my letter hoping that the very happy relations which you have sustained to our work are not to be suspended so soon:

I will especially ~~to~~ call your attention again, as you requested, or that of your successor, to the vote of the Mission asking a grant of $200 - ~~in aid~~ for the tuition of our children, as the resolution put it: but rather in aid of Mrs. Greene's evangelistic work. A corresponding amount was granted a year and a half ago by the Woman's Board for this purpose, and of that grant enough remains to last until about the middle of November.

The grounds of this request are, that in view of our having no lady missionary here

in Tokyo a large amount of work has been thrown upon Mrs. Green, so that, as a matter of fact she gives ~~[illegible]~~ nearly two thirds of her time to missionary work which an energetic single lady missionary would expect to do. This makes it impracticable for her to give much time to the children's education and living as we do alone, it is not possible to arrange with other parents for a station school as was so successful done in Tokyo years ago and in a modified way is still done there. We seem to be shut up to the dilemma of having Mrs. Green withdraw for the missionary work and the care of the ~~[illegible]~~ singing in the three churches which look to her for aid, or the children must be sent every day four and a half miles to school at an expense of a trifle over Y. 25.00 per month, i.e., Y. 19.00 for tuition and something over ~~[illegible]~~ Y. 6.00 for carriage fares. This is equivalent to about $12.50 gold per month. It is an expense not met in other stations and it does not seem that it ought to fall on us.

We cannot look upon this as in any true sense a personal matter. The appropriation is sought simply as a means of enabling Mrs. Green to do work which must otherwise be left undone.

If practicable, I would very much like to have the matter settled early, so that we may be able to meet (if the decision be favorable) the Nov. & December bills. If the sum asked is granted, it will probably be sufficient to meet the needs of the thirteen & one half months from Nov. 15, 1893 to Dec. 31st, 1894. The estimate for this period is; for utilities, $251–, for carriage fares, $65–, = $316–

I remain

Yours sincerely

D. C. Gilman.

Tokyo, Oct. 13, 93

Rec'd Nov. 7.

You will, I know, use the information given in this letter with caution -

Tokyo, Nov. 20th, 1893.

Rev. N. G. Clark, D.D.,
1 Somerset St.,
Boston -

Dear Dr. Clark,

It is a great satisfaction to us to know that you are to remain at least for another year at the Mission Rooms. At this time of turmoil, it will be an important advantage to us to know that the Pru. Com. will have the benefit of your sympathetic counsels. The tone of your address at Worcester ought to please the Japanese and it probably will please those who have not already made up their minds to be displeased with everything & the same spirit will greatly aid both the Pru. Com. and us missionaries.

We are in the midst of great anxiety and what the outcome will be, it is hard to say. Mr. Yokoi and Mr. Ukita (now at New Haven) while not openly saying they do not believe in a future state, do say that no emphasis is laid upon it by Christ and that ~~it was~~ to the preaching of a definite doctrine of rewards and punishments

after death is due many of all the misfortunes of the Church. Furthermore, Mr. Yokoi is just now doing his best to break down the partition between the Church and the world and seems at an idea of the Church which would exclude Emerson, Carlyle, Darwin &c. He asserts in an extreme form the doctrine that it makes no difference what a man believes provided he be a sincere seeker after truth. He is not now in any financial connection with us and we are not responsible for his opinions, but he is speaking in the Tsumi-ai Churches. He has evidently taken his cue from Rabbi James and thinks of us as exhibiting in a more or less reprehensible degree the same spirit of clericalism which Seizel & Co. displayed in Luther's day.

Ukita at New Haven has been convinced by his year's stay in America that society is badly rotten; that the women of America are distinctly inferior to their Japanese sisters; that regard for money has become practically a superstition; that the distinction between rich and poor has become in

effect a distinction of caste, so that the four are not welcome in the churches; that the movement for the lower strata of society upward is hardly perceptible &c., &c. It is loyalty to truth which compels him thus to speak out. The large gifts to Japan by Mr. Harris & others, the effort of the missionaries to forward Dr. Neesima's plans for the Doshisha are forgotten in his desire to punish us for refusing to stand sponsors for Capt. James' moral purity.

How far the mass of the Xns sympathize with this feeling, it is difficult to say; but my impression is that the great majority is loyal to us and that if we are patient for a time, this loyalty will find suitable expression. Mr. Mashino who has recently returned from Bangor is very anxious to have us understand that he does not follow the Numamoto men. He says, "They have been ceased as leaders" because of their many mistakes.

Mr. Yokoi I have not met very often of late & I have the feeling that he is avoiding me, but we have had no unpleasant talk. The last time I saw him, he was if anything more

than ordinary courteous. Mrs. Green after one of his recent addresses (I was not present on acc. of a cold) remonstrated with him and he seemed a little annoyed, but they parted in the most friendly manner after the talk was over.

Unless the ultra liberal movement is checked in some way, it will become a serious question whether financial cooperation can be continued. I am not making a heresy hunter, but I do not see very well how we can ask the Board to contribute to the support of men who in all their addresses ignore the future life, unless it be that they refer will purchasing for the sake of weakening the faith of their countrymen in that fundamental doctrine. Such men may do good, but how we can work together along religious lines, I do not see.

Of course we do not wish to be hasty, and must give our friends time to get their bearings and I wish I might say also, allow time for a deputation to come out and let us see this matter thro their eyes. We do not want Pendleton to degenerate into weakness. Can't you help us here?

With sincere regards, Yours faithfully D. C. Green

Rec'd Dec. 19.

D. C. GREENE.
No. 22, Naka no Cho,
Ichigaya, Tokyo.

Tokyo, Nov. 22nd, 1893.

Rev. Judson Smith, D.D.,
1 Somerset Street,
Boston, U. S. A.

Dear Dr. Smith:—

A Japanese schooner arrived for Ruk some days ago. She brought letters for the Missionaries which were posted here in Tokyo on the 19th inst., I understand. The schooner sailed for Ruk on the 28th of September and according to the statement of the ship's people the Logan had not arrived, tho she was then 33 days out from Yokohama. There is perhaps no special reason for anxiety, but Capt. Poulson evidently had a hard time. He was so certain of getting down in good time that he talked about one month's provisions, but I told him not to take less than two months' supply. He is probably glad he took a landsman's advice. I will write if I hear anything further.

Yours truly
D. C. Greene.

Tokyo, Nov. 22, 1893.

Rec'd Dec. 20.

Tokyo, Japan,
Nov. 29th, 1893.

Rev. Judson Smith, D.D.,
1 Somerset Street,
Boston, U.S.A.

Dear Dr. Smith:-

Your kind favor of Oct. 29th came to hand evening after a stormy passage, of which it was doubtless unconscious, but which brought great suffering to several passengers, painfully dealt with. The social hall was swept from the deck with a number of passengers who were hard saved by the railing which fortunately held while affrightly frenzied things gave way. This bit of news has led me away from the acknowledgement I meant to start out with of your appreciative words regarding my care for the "Rob't W. Logan". While you & the Com. have said of my services is very pleasant to hear, but I feel as though I hardly deserved it. Try me again sometime, I think now I know the ropes, I can do better work in that line. I have sent Dr. Strong's letter to Mr. MacArthur

for I think he ought to share my good fortune.

With sincere regards, I remain
Yours faithfully
D. C. Greene.

P. S. Pardon the bad blot. It was on the paper when I took it, but happens to be my last half sheet of ~~Bond~~ paper of this size, so it was this or nothing.

Tokyo, Nov. 29, 1873.
Rec'd Dec. 23.

Tokyo, Japan, December 7th, 1893.

Rev. N. G. Clark, D. D.,

1 Somerset St., Boston, U. S. A.

Dear Dr. Clark: -

Your favor of the 27th of Oct. came duly to hand and I thank you heartily for the charitable judgment you passed upon the criticisms bestowed upon me by some of my colleagues.

You were in error if you inferred that the Kyoto friends as a whole were opposed to me, i. e., as to the merits of the case. Dr. Gordon was in favor of going much farther than I dreamed of going. He told me that he thought the majority of the mission would be glad to have me take a course even stronger than I did. This was before I did anything. Mr. Albrecht and Dr. Davis both favored the general plan which I proposed. They were disposed to think I had made a mistake in doing as I did without explicit permission from the mission. Perhaps this was a mistake, but I am not yet convinced that it was. In my field, at all events, the old plan had broken down--it was a flat failure. The judgments I received as to the importance of particular plans were formed without any reference to the work as a whole and in some cases I was left to battle alone with the aided churches. Unsuitable men were retained inchurches where they had lost the respect of the people and the people naturally were unwilling to pay their proper share of the expense. These are questions which a foreigner, especially if he stand alone, cannot satifactorily answer. The self-supporting churches had completely lost their interest in aiding the poorer churches.

I am not sanguine enough to believe that a mere change in the method will at once cure the evils of several years growth, but as a matter of fact progress has already been made.

The Bancho church has agreed to give yen, 2.00 per month and the pastors of other churches have agreed to urge their people to contribute also. The salary of one evangelist is, I hear, to be cut down; another evangelist has been dismissed altogether. Besides this, the demand for extras has almost ceased. A stronger effort will be made to induce the aided churches to increased contributions than I could have possible made alone.

The method adopted for paying out the money is for the treasurers to make out a statement about the fifteenth of each month indicating the enterprises to be aided and the amount needed for each. If this is regular I pay the money, but if for any reason I do not understand it, I call attention to the matter and ~~[illegible]~~ it to be made right before the time for the next payment. The only case of this sort as yet, occurred last month, when I thought sufficient account was not take of certain changed conditions, but an adequate explanation was immediately made. The gain is not yet all I want to see, but it is noticeable both as regards economy and increased interest. It is also worth a great deal to me to be able to turn off applicants for aid to the committee and say to them, "You must first justify your enterprise to the committee and then I wil see what I can do, but the aid must be given and received with the clear understanding that it subtracts just so much from the power of the committee to aid other enterprises". The Tokyo members of the committee, Mr. Harada and Deacon Mori are taking hold with great earnestness. The Japanese never had any such idea of my scheme as some of my colleagues seem to have gained. At first they thought it a mere form, but they soon saw that they had a real responsibility and they became interested in doing the work laid upon them.

The Joshu part of [illegible]

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Tokyo, Japan, December 7th, 1893.

Rev. W. G. Clark, D. D.,

1 Somerset St., Boston, U. S. A.

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The longer part of my stay will be spent in Kyoto, where I am not sanguine enough to believe that a mere change in the method will at once cure the evils of several years growth, but as a matter of fact progress has already been made.

Mr Noyes. Mr. Noyes is doing remarkably well in the language and is even now put in the category with DeForest, Gordon and Albrecht who are our best all round speakers.

You have heard pretty full particulars doubtless of the Kumamoto troubles. It is a bad affair. That is a case where I played the part of Cassandra. Kurahara's history in the States was enough to satisfy me that he was no man to tie to, as Dr. Davis says.

Capt. Janes, too, is making great trouble and we are all put to it, to know what really ought to be done. We have altogether too much invested in the Doshisha to be able to withdraw at such a time as this, but how to stay without incurring a certain am't of responsibility is difficult to decide. We need all the wisdom you can give and your most earnest prayers.

You inquire about Miss Shed. She has been a puzzle to us. She is unselfish to a fault and will put up with any amount of self-denial, but she is so excitable that it does not seem wise for her to stay longer. For two years past, I have been trying to arrange for a transfer, but there is no place in the mission where an invitation can be secured. It seems very hard, but it will not do to try any longer. We have tried to spare her feelings and I do not think she takes the matter to heart. She has profound feeling in Mr. Noyes and he has been able to secure her consent to going home in the spring. Perhaps the enclosed letter, which happily did not need to be sent, will help you to see how we looked at the case. But I must not write more now.

With sincere regards,

Yours faithfully

D. C. Greene.

Tokyo, Dec. 7, '23
Rec'd Dec. 27.

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With sincere regards,

Yours faithfully

D. C. Greene.

Tokyo, Jan. 12th, 1894.

Rev. N. G. Clark, D.D.,
1 Somerset Street,
Boston, U.S.A.

Dear Dr. Clark:-

I believe I have received no unacknowledged letters from you and I am obliged to write while waiting for a mail now several days overdue.

My chief purpose in writing is to urge the sending of a delegation from Boston to study the situation and consult with us and then to supply you and the Bd. Com. with full information. There is no other mission land in such close relations with America as Japan - no other which feels so quickly and so powerfully the movements of Western thought. There are within my immediate field alone not less than eight well educated men who have travelled in England ~~or~~ or America and are more or less in direct intercourse with some of the most prominent men in religious circles in those countries. In this number I have included none but men who

are in fairly close relations with the work of the Churches. Four of them are pastors or evangelists. ~~Two~~ Three others are professors in the Imperial University and the other the Chief Justice of Japan. These men have the ear of ~~a considerable number of our prominent~~ their America, or English, or German correspondents and are sure to receive with much hesitation any decisions which we may make unaided by the counsel of fresh minds.

We have questions of great moment already upon us. These questions will not settle themselves. I do not think I am disposed to take a narrow view of doctrinal matters and I am probably ready to extend the lines of fellowship and co-operation considerably farther than the average American Congregationalist; but I am not ready to go so far as is demanded of us by the leading men, some of them, of the Kumi-ai Churches. This question of co-operation must be met and decided. So far as I can judge, the President of the Home Miss. Soc. is ~~far~~ farther away from orthodox standards than the average Unitarian

ministers in America. There are others who do not, apparently, believe in the immortality of the soul and yet they are so attached to the material system that they cannot be easily detached and are to a certain extent the partakers of our aid. It is difficult to see how financial aid can be continued without choosing between an ~~quasi~~ apparent indifference to the ~~the~~ vagaries of these men on the one hand and a kind of discrimination against them which will raise a breeze such has never yet blown in the theological circles in Japan. Now, we are not afraid to tackle with this question alone, if that is the best way. We can endure being misunderstood, if that be necessary; but is there not a better way?

If we take up the matter (it has only recently become tangible enough to deal with), the men to whom I have referred will assuredly make a quasi appeal to America, charging us with unfamiliarity with new thought and of medieval intolerance and there will be an agitation which will produce a vast amount of irritation which it will take years of hard work to overcome.

If there could be, however, a delegation com-

pound of men who are well known in America and by reputation also in Japan, who would give not less than two months to studying the situation, conferring with the Japanese as well as foreigners and would then give us the result of their best thought in the way of advice, it would be in my judgment the best investment the Board did make. It is no hyperbole when I say that I firmly believe that my own personal effort for the next two years would be doubled in value by the advantage such a delegation would give to me in my relations to my Japanese associates. Any missionary in active work would be helped in the same degree. It would enable us to settle down upon a policy of co-operation with the definite approval of the Prud. Com. and this would save us from an anxiety which is a severe tax upon us all. The desire to be just both to our Japanese associates and to our constituency in America creates problems which are not easy to solve - at least to any man of warm sympathies who knows

and loves their brethren from whom we may be obliged to separate, especially as separation may mean in some cases the severing of friendship. This strain we have a right, I think to ask the Board to relieve by every means in its power. The best means, and as I think the only means, of relief is such a delegation as I have suggested. If a delegation comprised, say, of Dr. Simson, Dr. C.R. Palmer and Dr. Bradford could come, it would be of incalculable service. Probably the particular men I mention could not come. I can see almost insuperable obstacles in the way of one or two of them, but I mention their names simply to illustrate the character of the delegation needed. There ought to be men like them willing to come and the expense at the outside ought not to be more than $3000., perhaps not more than $2000., ~~[illegible]~~ less than 8 o/o of the annual expense of the mission, if the larger sum be required. It will save more than this amt in medical bills & travel alone, I believe, for I have no idea that the three or four senior brethren in Kyo-

to will get through this period of trial without a breakdown of some kind in the case of our family at least, unless some opportunity for throwing off responsibility is given.

I must not close without thanking you for your very admirable pastoral letter. It cannot fail to do good and I think we shall soon arrange for its publication.

Rev. W. L. Lawrance of the Unitarian Mission has just gone home on a/c. of ill health. He is a man of the Peabody type and you may be interested in seeing him. I presume he would call on you if you should drop him a line, care of the Unitarian Association.

My second son attains his majority on the 29th of Jan. He is a Junior at Harvard. The eldest, Evarts, has used your letter of introduction to Dr. Stückenberg and has become interested in the work of the Chapel in Berlin.

With sincere regards, Yours very truly
D. Cosby Greene.

Tokyo, Jan. 12, 1904
Feb 4

Tokyo, Jan. 19th, 1894.

Rev. N. G. Clark, D.D.,
1 Somerset Street,
Boston, U.S.A.

Dear Dr. Clark:-

In view of the stress laid in your recent letters upon the importance of dismissing evangelists and others who have erred from the faith, I would like to add a few words to what I wrote the other day. We all appreciate what you are urging upon us, and are ready I think to go as far as you would yourself go if you were here. We must not forget, however, that in the case of the men who are giving us the most trouble, the personal influence of Capt. James is a very prominent, perhaps the controlling, factor. There are strong reasons for hoping that this factor may be eliminated after a while. One of our best men called on me last night and reported (that he had just come fr Kyoto), that Capt. James had utterly lost his influence with the students

of the Doshisha. This failure to win outside support will on long compel the Kumamoto Band to consider what they are doing and when they do stop to think, the extreme position taken by Capt. James, antagonizing as it does their own explicit declarations of belief, will almost inevitably, I think, cause a reaction.

A case like that of Mr. Kuwahara's needs prompt action, but most of the others are so situated that we can afford to move cautiously. Mr. Ebina is the pastor of an independent Church. He draws no money for the Board. He is for the time President of the Miss Doshisha Society, but the next meeting comes in April, and the point worth I believe, and he will probably fail of re-election. Mr. Yokoi has not had any connection with the Dendo Kwaisha for sometime, tho he will take Mr. Murai's place for about three months, in the Hongo church & support he will have a salary but after that he will not, I think for the Society during that time. It seems to me, therefore, on the whole better to wait until

April before talking with any one save Mr. Kurahara & his henchman Wataze and give the Sō kwai a chance to assert itself.

Mr. Ebina and Mr. Yokoi, I suppose, are better read in philosophy and theology than Capt. James, by far, and it cannot be that they will long consent to hang upon his apron strings. I feel so confident of this that I want to move slowly & I hope the friends in America will be patient with Mr. Kozaki.

I notice the Am. Com. did not include the aid to the periodicals in the list of appropriations. I am sorry for this — not because I want to see the aid continued indefinitely, but simply because I think a little more time ought to be given to the company to adjust themselves to the new regime. My plan would have been to have had the Com. grant $1150 or, or $1100 and at the same time state definitely that no further application for aid to that enterprise could be entertained. This would give the Company for six months to a year during which to trim the sails. We have so many grave questions on hand that I would like to have seen friction saved at this point. As it is, the

C. A. L. authorized me to draw out the unexpended balance of last year (G. 101+) and that means nearly two months aid in this year, as every letter early closing of our accounts the Dec. aid had to be paid this year (1894). ~~This~~ Two months is rather scant time to introduce the needed economies.

Many thanks for the special grant to Mrs. Green's work.

With sincere regards

Yours faithfully

D. C. Green

Foreign Rec'd Feb. 14.

P. S. Jan. 22. 1894. Since writing the above your of Dec. 19th has been received. I thank you very much for kind words about our children. It is a great pleasure to hear that they have won the esteem of our friends. Edwards, for whom you inquire, seems to be doing well in Germany. He seems to be very busy and interested in his studies but rather lonely, in spite of the fact that he has three or four of his college friends with him. He is, I believe, taking an active interest in Dr. Stöckenberg's work. He does not fit into the continental life very well, but is getting much good from it. I think.

Yours D. C. G.

I have written Mr. Frear & Dr. Hyde, thinking they might possibly have opportunity to inquire.

Tokyo, Jan. 27th, 1894.

Rev. Judson Smith, D.D.,
/ Somerset Street,
Boston, U.S.A.

Dear Dr. Smith:-

Your favor of recent date was duly received.

A Japanese vessel which arrived in Yokohama on the 22nd instant brings word that the "Logan" had not been heard from up to the date of sailing, Jan. 2nd. I fear we must regard her as lost. Under favorable circumstances the trip might be made in less than twenty days. It is possible that Capt. Poulsen may have put in at some very visited island and reported himself later. Should you hear of him, kindly let me know.

I sent down mail matter Dec. 20th, and I made up packages yesterday for a vessel advertised for tomorrow. There are four companies engaged in trade within the Caroline Islands and there are

The "Star" had not arrived at Ruk Jan. 2nd; I am told.

likely be from four to six sailings per annum.

As regards the expense attending this business, I have written to Miss Lucia Stickney, of Walnut Hills, Cincinnati suggesting that the friends of the missionaries send me small remittances for them to them through Mr. Ward. I can then render them an a/c. now and then. Probably the entire expense will not be more than $5.00 a year, unless the business grows.

If you have any other suggestion, please let me know.

There will be another opportunity to send letters about Mar. 15th or later. Anything sent immediately after the receipt of this letter will probably be in time.

Yours faithfully
W. C. Green

P.S. Jan. 31st Since writing the above, I have notified the Jap. authorities (then over the Jap. seamen abroad) and requested them to institute inquiries by means of the Jap. vessels trading to the South. I am informed by a gentleman of Yokohama well versed in such matters that Chinese are not of any value in this inquiry, as they are disliked as being foreigners.

Tokyo, Japan, January 31st, 1894.

Rev. N. G. Clark, D. D.,

I Somerset Street,

Boston, U. S. A.

Dear Dr. Clark: -

Yours of Dec. 26th to me and that of the 28th to Mr. Stanford are at hand. Judging from these letters, the situation takes on a somewhat different look as it stands before your minds eye from that which it seems to some of us to wear.

In the first place, I think we must acquit the Doshisha Trustees of any underhanded purpose. So far as I can see, their conduct has been entirely honorable. The scheme which has been hit upon is a gain to them, it is true. It insures them a certain amount of income from the property of the Board for the next thirty yeays and after that, it will become a part of the permanent endowment. In spite of all this, the Board gains a great deal. The trouble was that by ~~one of these~~ an inexplicable wave of public sentiment, we found it impossible to induce those who had hitherto held our property for us in the interior to continue to do so. At the same time it was equally impossible to get really suitable men to take their places. We were ~~forced~~ obliged to choose between a forced sale of all our interior property at prices averaging less than half of its value, and a transfer to the Doshisha, with the privilege of retaining the use of it for thirty years at a nominal rent which, after deducting taxes and other necessary expenses, is to be made up by a reduction in the usual subsidy to the Doshisha. The rent agreed upon was 3% of the assessed value of the property, which is not much, if any, more than one half of its real value to the Board. After sudtracting taxes, thre will remain only about 1% of the real value of the property which will have to be given as a quasi subsidy to the

3/2

Tokyo, Japan, January 31st, 1894.

Rev. N. G. Clark, D. D.,

1 Somerset Street,

Boston, U. S. A.

Dear Dr. Clark:-

Yours of Dec. 28th to me and that of the 28th to Mr. Stanford are at hand. Judging from those letters, the situation takes on a somewhat different look as it stands before your minds eye from that which it seems to some of us to wear.

In the first place, I think we must acquit the Doshisha Trustees of any underhanded purpose. So far as I can see, their conduct has been entirely honorable. The scheme which has been hit upon is a gain to them, it is true. It insures them a certain amount of income from the property of the Board for the next thirty years and after that, it will become a part of the permanent endowment. In spite of all this, the Board gains a great deal. The trouble was that by ~~one of these~~ inexplicable waves of public sentiment, we found it impossible to induce those who had hitherto held our property for us in the interior to continue to do so. At the same time it was equally impossible to get really suitable men to take their places. We were ~~forced~~ obliged to choose between a forced sale of all our interior property at prices averaging less than half of its value and a transfer to the Doshisha, with the privilege of retaining the use of it for thirty years at a nominal rent which, after deducting taxes and other necessary expenses, is to be made up by a reduction in the usual subsidy to the Doshisha. The rent agreed upon was 3% of the assessed value of the property, which is not much, if any, more than one half of its real value to the Board. After subtracting taxes, there will remain only about 1% of the real value of the property which will have to be given as a quasi subsidy to the

Doshisha. As a financial scheme this was far better than a forced sale which besides the loss of the half of the property, would in some cases, probably, have resulted in considerable expense through the fitting up of new premises, or the renting of the old at a high rental. If there had been any hope of getting new men to lend their names, we should have been willing to run the risk. It must not be forgotten that a large majority of the Diet is unquestionably in favor of a plan for confiscating all such property and of punishing by fine and imprisonment all who lend their names to foreigners for the sake of enabling them to hold property outside of the treaty ports. The Government will not, probably, consent to the passage of any such bill. I think the Government would suspend the Constitution rather than give its assent to the bill of which this confiscation measure is one clause. However, the people do not believe the Government can stand against the Diet and it is very nearly certain that the next Diet will see the majority in favor of the bill larger than the last. It is possible that the Government may interfere with the elections and so bring in a majority in its favor. Any such change in the complexion of the Diet will be certainly credited to Government interference, and, as I think, with reason. Under these circumstances, it is not to be wondered at that the Xns have yielded. This weakness is to be regretted, but we must not mistake this weakness for malgnity or covetousness, so far as the great mass of the Xns are concerned. In the case of Kurahara, however, I for one shall not be very critical of your choice of adjectives, and I fear I must leave you large liberty in describing Mr. Ebina's case also, though we find it hard to be harsh in speaking of him in view of the very pleasant relations which have hitherto subsisted between him and the mission. When I remember how many good men were carried off their feet by the Know Nothing movement in New England, I am disposed to be

Doshisha. As a financial scheme this was far better than a forced sale which besides the loss of the half of the property, would in some cases, probably, have resulted in considerable expense through the fitting up of new premises, or the renting of the old at a high rental. If there had been any hope of getting new men to lend their names, we should have been willing to run the risk. It must not be forgotten that a large majority of the Diet is unquestionable in favor of a plan for confiscating all such property and of punishing by fine and imprisonment all who lend their names to foreigners for the sake of enabling them to hold property outside of the treaty ports. The Government will not probably consent to the passage of any such bill. I think the Government would suspend the Constitution rather than give its assent to the bill of which this confiscation measure is one clause. However, the people do not believe the Government can stand against the Diet and it is very nearly certain that the next Diet will see the majority in favor of the bill larger than the last. It is possible that the Government may interfere with the elections and so bring in a majority in its favor. Any such change in the complexion of the Diet will be certainly credited to Government interference, and as I think, with reason. Under these circumstances, its is not to be wondered at that the Xns have yielded. This weakness is to be regretted, but we must not mistake this weakness for malignity or covetousness, so far as the great mass of the Xns are concerned. In the case of Kurahara, however, I for one shall not be very critical of your choice of adjectives and I fear I must leave you large liberty in describing Mr. Ebina's case also, though we find it hard to be harsh in speaking of him in view of the very pleasant relations which have hitherto subsisted between him and the mission. When I remember how many good men were carried off their feet by the Know Nothing movement in New England I am disposed to be

lenient in my judgment of the Japanese, though it is sometimes difficult to restrain my impatience.

As regards Mr. Yokoi, he probably follows Capt. Janes a good ways, still he does not want to break with his old friends. He has several times declined the invitations of the Unitarians to work with them. He keeps up his cordial social relations with us and was present with the other pastors of the city at our house for supper two or three days ago. I do not think that he could fairly be charged with dishonorable conduct. His retaining his connection with the Home Miss'y Society was not honorable when judged from our point of view, but we must not forget that the line between orthodoxy and heresy is a good deal more shaddowy to one who is after all so new to Xn truth as any Japanese must be-- especially one who is at all under the influence of German forms of speech. I am very sorry his plans for study in America have been disturbed. It seems probable that, had he gone last fall, he would have felt the strain of Capt. Janes movement less severely and would have retained his place as an active and useful preacher. It may not be too late even now. There are connected with the work of this station ~~seven~~ six men of the great ability, [redacted], Harada, Tsunashima, Murai, Sugiyama, Sugita and Mashino- four of them have been abroad. All these men, unless it be Mr. Mashino, are on terms of warm personal friendship with Mr. Yokoi. Though their own preaching is fairly satisfactory, I think they would be led to affiliate with him in case any injudicious attack were made upon him. On the other hand, I am inclined to think their progress will be in the right direction if they are assured of our sympathy. For this reason I was very glad that Mr. Yokoi was to be raised to the peerage and thus made independent. There is some hitch about this which we do not fully understand, but it is said to be the opposition of some of his fathers enemies who say the old gentleman was a republican at heart.

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Mr. Mashino lately from Bangor is taking hold well as acting pastor of the Reinanzaka Church, the Tokyo First Church. He gets sixteen yen per month from the church and six yen a week from the Unitarian theological school, say, twenty six per month. 4½ x 6 = 26. We are sorry for this, but are powerless to help it, as the church is independent and would doubtless resent any interference in such matters. So far as his preaching goes, I think there is little to criticise. He has declared himself a downright friend of the missionaries-- indeed he has tackled with Mr. Yokoi on the "independence" question and incurred some odium on that account. His church work is unusually systematic and shows a commendable attention to details which is very encouraging. He goes to work more like a New England minister than anyone else I have seen for a long time. My only fear about him is that he may try to make himself the leader of a party. His church stands by him in everything but money, and I hope that will come after a while. Mr. Murai is having a hard time with his voice and lungs. He began his work with much enthusiasm, but the winter weather has pulled him down sadly. We hope the warm weather of the spring which will soon be here may set him up again. He promises to do well in every respect but health. His spirit is admirable.

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From what I have written I think you will see there is much to awaken hope in spite of our anxieties. In my list of able men in this field, I should have included Mr. Hori of Yokohama who is one of our most active and warm-hearted pastors.

Mr. Kozaki's remarks which have been reported to us from America surprise us all. It seems strange he should speak so light of the work done in Kyoto, but we missionaries are not the only ones who fail to impress the Japanese. Mr. Kurahara expects to lead the world to reverse its judgment of Luther and the Reformation. The view Mr. Kozaki seems to take is that of Capt. Janes that the success in Kyoto was gained by the Kumamoto Band in spite of the weight they had to carry in the shape of the missionaries. This vanity and selfconceit are quite as sublime as Mt. Fuji itself and I have often looked upon ~~it~~ them with a feeling akin to awe. If a psychological museum were possible, this self-conceit would be the most striking specimen in it. Its very sublimity makes it easier to bear with.

I have written to Dr. Smith of the grave apprehension entertained regarding the Robt. W. Logan and her ship's company. There is little room to hope for her safety. I am doing what I can to gain information about her.

With sincere regards,

Yours faithfully

D. C. Greene

P.S. I have had a talk with Mr. Hashino and he tells me Mr. MacCauley, the Unitarian Missionary, told him he was employing a Buddhist teacher as Buddhism and was quite ready to employ him [Mr. Hashino] to teach evangelical Xty. Mr. Hashino's subject is "Xn Experience" & he is giving the results of his studies under Prof. Stearns. He says he studiously avoids

Tokyo, Jan. 31. 1894.
Rec'd Feb. 23.

from which you will see there is much to
encourage in these societies. In institutions men
in authority and are interested Mr. Mori of Yokohama who is
one of our most active and warm-hearted pastors
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With sincere regards,

Yours faithfully

J. C. Hepburn

P.S. I have had a talk with Mr. Meshino and
he tells me Mr. Mori [illegible], in Christian Mis-
sions, said quite he was employing a Buddhist
to translate as Buddhism and was quite ready to
employ Mr. Meshino] to have a popular
Xn. Mr. Meshino's subject is "The Christian
" he is giving his results of his studies under
Prof. Steere. He says [illegible]

Prof. Thayer at Harvard and I shd. judge that he is using his opportunity wisely.
D. C. H.

Tokyo, Japan, Mar. 3rd, 1894.

Rev. H. G. Clark, D.D.,
1 Somerset Street,
Boston, U.S.A.

Dear Dr. Clark:-

Mr. Stanford has sent me a copy of your letter to the Mission bearing date of Jan. 24th, in which you embody your own and Mr. Ellison's cautions regarding the use of Board funds for the support of men who are known to be Unitarians. In spite of the extenuating considerations which you suggest, I think you are both rather hard upon us. You apparently forget that it is only recently that matters have become sufficiently ripe for decisive action. It is quite possible to produce an explicit statement, and perhaps has been so for eight months or so, which would seem to show that Mr. Murahara and possibly some others have lapsed into Unitarianism, but probably not all of them would ac-

knowledge it. Mr. Yokoi, for example, denies that, as regards the essential doctrines of Xy, he has changed his faith. In a conversation with Dr. Nakashima, Pres. Porter's protégé, he said recently that while his phraseology was different from what it used to be, the underlying truth was the same. I presume Mr. Kurahara would make a similar defence. As regards Kurahara, I have no doubt the defence would be insincere, though perhaps unconsciously so; but the proof which was offered last summer would not have satisfied any fair chosen council in New England. I do not think the Bd. Corp. if fully informed, would have sustained us in an attempt to draw the lines so strictly as your letter seems to imply we ought to have done.

In my judgment, it is better to err on the side of too great patience in the hope, not unjustified, that the

Japanese will themselves take the burden, than to precipitate a crisis by hasty action. The Committee no doubt knows the sentiment of the Churches better than we, but we must beg you not to forget that we know the situation here far better than you or they can possibly do. We are not disloyal to our constituents, but we assume that they would not have us lead the van in a theological controversy, when in our judgment the effect would be vastly more disastrous to our work than the temporary toleration of a few errorists could possibly be.

To attack them at this stage would probably lead to the forfeiture of the sympathy and respect of such men as Dr. Nakashima and through him of his New Haven friends, to say nothing of the loss of some of our best workers — men whom we may reasonably hope to keep if we are patient.

To illustrate, Mr. Harada of the Bancho Church in Tokyo, would ~~pass~~ be approved by almost any New England Council and, so far as I can judge by his sermons, he would

deserve the approval, but he would almost certainly stand by Mr. Yokoi & Mr. Ebina, if the Mission should institute proceedings against either of them. and yet these men are the very ones who seem to come the nearest to Mr. Kuwabara in their theological belief. The presumption seems to be that Mr. Ebina will be retired from the presidency of the Home-Missionary Soc. at the coming meeting and if one Mr. Murai gets better, Mr. Yokoi will become financially independent of us and we shall have ~~not~~ no occasion to interfere. They will then gradually find their own place. As generals in the field we must be allowed, at times, to adopt a Fabian policy. We have given much thought to this subject and have felt much anxiety about it and we are confident that in the main our policy will commend itself to all well informed men, at home both among the conservatives and liberals.

As to Kraft's mission, the responsibility for the annoying delay rests almost

solely with the Japanese themselves. There has not been a time for the past ten years when the Japanese could not have secured many all the concessions which are of great practical value. I do not fear that sentimental considerations as between nations are important, but probably no small European power would have allowed its treaties to remain so long unrevised on account of purely sentimental grievances. The Japanese are, however, idealists and they, at least the lower house of the Diet, fight against any revision of the treaties which does not put them on a footing of equality with the treaty powers. With a Japanese, the doctrine that half a loaf is better than no bread finds no favor. If ~~they had~~ the Jap. people had been willing to try the plan of gradual approach fifteen years ago, there is every reason to believe that they would by this time have secured autonomy as regards the tariff and full control of the persons and property of all foreigners outside the foreign concessions. Extraterritoriality would have little opportunity

to harm the Japanese, if restricted to concessions, and it would soon cease to be attractive to foreigners and disappear at an early day.

The Japanese young men, especially, ask for a revision of the treaties which shall accord to Japan tariff autonomy and give her full control over the persons and property of foreigners, while still restricting residence to limits not dissimilar to those now existing, this permitting some new ports might be opened. Such a trial is impossible.

The judicial system of Japan is very much distrusted by the resident merchants and with some reason. My own impression is that the higher courts are worthy of confidence, but that the lower, especially the police courts, are far from satisfactory. Following the Continental system, bail is not allowed until after the police investigation is finished and then it is at the discretion of an inferior judge. There is no strong public sentiment to urge

these magistrates to promptness and delays of months are not uncommon. In Germany where the same system prevails, this difficulty is relieved by an efficient supervision of the lower courts, which is sufficient to secure the end we gain in America by the writ of habeas corpus. I met not long ago a most intelligent man who occupies a good position in the Wurtemberg civil service. He has been ~~[illegible]~~ allowed a leave of absence to enable him to take the position of Counsellor to the Japanese Ministry and has lived in Japan for several years. He has acquired a great distrust of the Japanese courts and I have no doubt that he and those whom he represents will have influence enough with the German diplomatic authorities to prevent any wholesale abandonment of extraterritoriality. Most Englishmen and Americans feel the same distrust, though the Missionaries for reasons of their own would be glad to see extraterritoriality abolished.

It is understood that the older statesmen of Japan understand the difficulties in their way and would gladly negotiate a compromise treaty, but they are afraid. Count Okuma after negotiating such a treaty some years ago was attacked by an assassin, and only escaped after having one leg blown to pieces by dynamite. There is a story abroad that a treaty is now nearly ready for ratification. If this is so and the terms of the treaty can be kept secret until after its ratification, a very great improvement of the present treaties is quite possible; but if the terms leak out, before ratification, the whole thing will fall dead. Any treaty which on the foreign side is feasible would cause the fall of the Japanese Ministry which negotiated it, but it would be hailed by the business men of Japan as an immense boon and its authors would in a few years be honored as patriots. Count Katsu whom Mr. Nesima regarded as the ablest statesman in

in Japan recently said that the treaties could only be revised by some man who was willing to sacrifice his life for the sake of revision. He is now too old to take further responsibility, but I think he has lost some of his clearness of vision.

In speaking of the Japanese judicial system, it must not be forgotten that it is hardly more than twenty-years since examination of alleged criminals by torture was practised and that men younger than I have actually seen an execution by crucifixion. Of course, such practices will never be revived, but the habit of mind which made them possible has not altogether passed away. The right to demand on the part of police officials prisoners for further examination is carried so far as to be a very serious matter. As a missionary, I should be glad to be placed under Japanese jurisdiction because of the inadequate freedom but if I were an envoy charged with negotiating a treaty, I could not consent to the abandonment of extraterritoriality

without the insertion of certain safeguarding clauses which would at least prepare the way for diplomatic interference in case of judicial oppression.

Years ago I suggested to Mr. Blaine the embodiment of the following points in any treaty with Japan:-

(1.) The guarantee of a prompt trial;

(2.) The absolute right of reasonable bail, except in capital cases;

(3.) Access to American citizens held in confinement, on the part of properly accredited diplomatic or consular officials, of course under proper regulations.

Rec'd. Mch. 3. 1897.
Ans'd. Mch. 26.

He thanked me and promised that my suggestions shld receive consideration. My letter is doubtless on file at the State Dept., but I fear Sec. Gresham is so intent on Hawaiian affairs that he does not study the documents stored in his pigeon holes so much as would be useful to him.

But you will not care for more of this I fear. With sincere regards

Yours truly D. C. Greene.

Tokyo, Mar. 27th, 1894.

Rev. N. G. Clark, D.D.,
Boston, U. S. A.

Dear Dr. Clark:—

Your letters of Feb. 3rd, 16th and 23rd reached me in due course. It is a pleasure to find you still in the Rooms and giving such sympathetic attention to our affairs. I think I hardly made my proposition regarding a delegation to Japan clear. It was not my intention to propose actual action by the mission, but simply to introduce the matter to you, so that in case subsequent action were taken, it would not come to you as a new thought. Again, it was not my plan to attempt to modify the theology of our Japanese friends by such a measure — ~~that~~ modification of their theology must be looked for as the result of other influences and other methods. The good-will of the help the delegation would give, I should look for among the missionaries

and the members of the Board at home. There are two parties among us — one which has strong convictions and is ready for what might be called an up and down policy, while the other with convictions not less strong feels a tender sense of duty towards the young men who have been lifted out of heathenism, in part at least, by the work of the mission and is impressed with the need of great patience and sympathy. We are at a loss what to do. There is a lack of harmony between us which embarrasses us greatly. At the same time, there are those at home who do not hesitate to charge us with being weak, or even disloyal to our constituents. If such men as I indicated could come out & look over the situation carefully, we should get great benefit, while the report of the deputation would, I am confident, show the friends of missions in America that our apparent weakness is consistent both with strength and loyalty.

A further advantage would be found in an increased confidence in us as the representatives of the American Congregationalists on the part of the Japanese Xns. Now they are inclined to say that their case is half prejudged — that it is based on ex parte testimony, ~~and that~~ the testimony of men who represent the more conservative element of American Congregationalism. They feel, too, that our life abroad has ~~been~~ led us, not merely to claim our conservatism, but to hold it in a narrow and unchristlike spirit. Such a delegation would help them to see that we were ready to take into our councils men of unquestioned breadth and Christlikeness & that ~~our~~ the resultant feeling must be considered ~~as that~~ the feeling of the American Board.

Incidentally the members of the delegation might do much good by their personal conversation and addresses.

The mission, i.e., the majority, does not agree with me in this, but I find much satisfaction in knowing that Mr. Learned

and one or two others do. I think most would be glad to see one or more such men as you name come in some informal way. Dr. Lindo talks of coming and we shall be glad to see him, but he would not answer the purpose I have in view, because, so far as he is known at all, he would be thought to represent the ultra-conservative wing of Congregationalism, tho this view would be, I suppose, unjust to him.

Everything within my field of observation has gone on smoothly of late, save a little excitement at the recent meeting of the local conference regarding the method of aiding the needy churches. It was settled by enlarging the committee charged with planning the work and distributing the funds. It was composed of five men elected by the Conference, but for now on it is to be composed of two members elected by the Conference and one ~~each~~ for each of the self supporting churches, to be elected

by their respective Churches. This will make our whole number eight. The plan I adopted last autumn has proved economical and leaves as much power in my hands as any station of the mission has. Not a cent of money can be spent without my approval.

The General Conference meets next week. There is some reason to fear a stormy meeting. There is a strong anti-Kumamoto party and this party will not yield, if it yields at all, without a struggle. The struggle happens to have to do with doctrinal matters, but if there were not these doctrinal differences and questions about ~~as~~ the so-called independent movement, there would be something else. The clan feeling, a legacy from feudalism, is bound to give us trouble and the first clans to be the objects of hostility are naturally ~~the st~~ those most strongly represented in any movement. With us it is the Kumamoto clan which is alleged to have ~~to~~ tried to capture the Churches and towards it and its allies are directed the objurgations of the smaller

class, who in ~~not~~ no other case is the class recognized, for few other class has furnished us with more than one or two conspicuous men.

Dr. F. B. Stephenson, U.S.N. attached to the S.S. "Marion" is somewhat for America. His home is in Roxbury, next door to the Norfolk House. I have seen considerable of him lately and am interested in him. I will try and get him to call on you. He is a Christian man not very active, perhaps, but still appreciative of the missy work and I think you will be glad to see him.

There are enough inconsiderate missionaries to provoke criticism, and deserving too. so that it is refreshing to find a man who can discriminate. The average Naval officer's opinion of missionaries is not of much value. The whole course of the life of these officers unfits them for broad and generous judgments of men & things. The whole naval system of the U. S. needs over-

handling, with a view to giving new life & sense of responsibility to both officers and men.

(Mar. 30th) Your letter with enclosing, or rather a copy of it, came home a day or two ago. I note what you write regarding the valuation of the property held by the Doshisha. The valuation of the Tokyo property is the Government ~~tax~~ valuation for tax purposes. As regards the land, this does not vary much from the market value, but the value set upon the house is ridiculously low, less than half what it would cost to replace it. At the present rate of exchange the rental at 30% comes to about ¥70.00 gold per. ann. I presume the valuation of the property elsewhere is also upon the same basis.

I leave for Kyoto & Kobe tonight with Mr. Noyes & S. L. Gulick. Mr. Noyes has been doing most excellent work the past winter. We have no more energetic missionary than he.

With sincere regards, I remain
Yours faithfully D. C. Greene.

Tokyo, March 27, 1894.
Rec'd Apr. 23.

Ans

Tokyo. May 7th, 1894.

315

Rev. N. G. Clark, D.D.,
1 Somerset-Street,
Boston.

Dear Dr. Clark:-

You will be glad to meet the bearer of this note, Rev. Kosuke Tomeoka, former pastor of the Tamba Church and now recently instructor in the Sorachi Prison in Hokkaido. How highly we appreciate this prison work

you have already heard
from Mr. Curtis.

He goes to Cumaica with
the hearty good will of the
prison officials, as well as
of our missionaries, and
we shall be glad, if you
are able to aid him by
your advice and thus
have a share in the broad
and more efficient work
to which he looks forward
on his return.

With sincere regards to
yourself and Mrs. Clark
I remain
Yours very truly
W. C. Green -

Rev. D. C. Greene D.D.

Tokyo, May 7. 1894.

Rec'd May 31.

Tokyo, May 10th, 1894.

Rev. Judson Smith, D.D.,
1 Somerset Street,
Boston, U.S.A.

Dear Dr. Smith:—

A Japanese schooner, the Kwaien-Maru, has ~~just~~ arrived from Ruk and her master has reported through the Prefect of Kanagawa (the prefecture in which Yokohama is situated) that the Logan had not arrived up to the time he left, apparently early in April, and that he could find no trace of her. This vessel took down from here considerable mail matter which had accumulated in my hands, but the good people have neglected, I fear, to send any acknowledgement. It is possible that the Captain who is now in Yokohama may have a letter which he intends to deliver in person, but I have sent mail to Ruk three times without any acknowledgement on their part of the missionaries which is not quite satisfactory.

Mr. MacArthur, our late agent in Yokohama has intended an English shipmaster,

who has just sailed for Ruk, in the "Logan" matter and he will do what he can to gain information.

Further, in view of a report that the Japanese authorities are intending to send a naval vessel to the Carolines to investigate some difficulty between the Japanese traders and the natives, I have applied to the American Minister, requesting him to secure his good offices to secure instructions to the Commander of any vessel which may be sent, to institute inquiries as to the fate of the "Logan". The British ship master ~~just~~ alluded to above, thinks the schooner has probably gone ashore on some unknown coral reef and that the crew are still alive.

A Mr. Morgan has just called with a letter for Dr. Sturges. Hon. J. W. Foster comes to Tokyo today with a large party of his people. We shall hope to meet them.

Yours very truly

D. C. Greene.

Tokyo, May 10, 1894

Rec'd May 29.

Tokyo, May 10th, 1894.

Rev. Jas. L. Barton,
1 Somerset Street,
Boston, U.S.A.

Dear Mr. Barton:-

I have been intending to send you a letter of friendly greeting for some time past, but my mind has been so full of other matters that the right time has never seemed to come. However, I should do injustice to my feelings, if I allowed myself to delay longer, and so I will present now the congratulations which I would gladly have sent earlier.

It seems to me, without knowing except in a vague way the needs of Harpoot College, that the work in Boston must make a stronger claim upon you than the College can do. Among the four Secretaries of the Board, it is of great importance that one should have had practical experience of mission work and be able in some degree to see the different missions proposed by the Prudential Committee with the eyes of a missionary. It is true that the

situation varies with the different fields and that no one mission can be made a standard, a Procrustean bed, working all others must be made to conform; nevertheless there is so much of similarity as to make it exceedingly desirable that the missionary side should have an advocate among the secretaries. Judging by what your friend Mr. Rowland has told me, I think our interests will be safe in your hands and I hope you will consent to serve as Secretary when Dr. Clark withdraws.

Should this be the case, I trust you will throw your influence strongly in the direction of sending deputations to the various missions. It seems to me a very short-sighted policy which withholds such deputations on the ground of expense. They would constitute a moral and spiritual audit which would be useful both to the missionaries and their constituents. A deputation which comes out with a theory to enforce would be a nuisance, but one which comes to gather facts and to give the missionaries a chance to see how their facts impress a fresh and

open mind would be of immense advantage to any mission. My thought is that, in these days when travellers are so numerous, it will be comparatively easy to find intelligent Xn men who would gladly travel with one of the secretaries, bending their lines of travel somewhat to conform to his and thus secure to all the mission accessible missions the occasional presence of Xn men with a sense of responsibility and who will take pains to study carefully and thoroughly the problems of missionary life. The opinions of such men, which not always conclusive as to questions of mission policy, would not fail to be worthy of very careful attention and would in the long run, I am convinced, add very much to the efficiency of the missionary work. Incidentally they would furnish a complete answer to the frivolous criticism of the steamer & hotels which despicable though it be, has yet cost the missionary boards the confidence of many Xn people.

I have asked Dr. Perin of the Universalist Mission to call at the Rooms. You will find him an interesting man who has

made good use of his eyes during his four years of service in Japan. He is a man of evangelical spirit, though classing himself with the Unitarians. He does not seem to me more of a Unitarian than a number of men who rank themselves and are ranked ~~as~~ by others with the so-called orthodox Xns. He is especially active in all moral reforms. He is a long way from the liberalism represented by the German Mission, or by the Am. Unitarian Mission.

I meant to have written Dr. Clark a letter by this mail on the outlook which is somewhat more hopeful. The cordiality of the farewell to Dr. Davis, ~~and~~ the sincere desire for his speedy return expressed on every hand, and the very complimentary terms in which Dr. Berry's work is referred to in the Doshisha report are very gratifying to us all.

With sincere regards
Yours very truly
D. C. Greene.

P.S. If Dr. Perin calls, ask him to tell you of his interview with the editor of the "Japan Mail". He will interest you.

Tokyo, May 10, 1881.
Rec'd May 29, 1881.
Desire to

Tokyo, Japan,
May 17th, 1894.

Rev. N. G. Clark, D.D.
1 Somerset Street,
Boston, U.S.A.

Dear Dr. Clark;—

It is some weeks since I have written, many two months I think, but no doubt you have received many letters from different members of the Mission since the General Conference. That meeting was on the whole the best we have had. Its meaning was very plain in at least two directions. It meant unmistakably that the churches decline to accept blindly, or as a matter of course, the leadership of the Foreign men. They acknowledge their ability, but they do not recognize them as infallible, or as having any special claim to leadership beyond the evidence they give of wisdom and ex spirit. It meant also that the churches decline to sanction any attack on the missionaries. This is ~~also~~ not less unmistakable than the notice served on the Foreigners

men. I think that I might say further that the meeting indicated an increased sense of responsibility on the part of the business men of the churches. The Kumamoto property business annoyed some of them men greatly. They look upon it as a natural, but most unfortunate result, of leaving the business of the churches so much in the hands of men without practical experience in life — men who in their infatuation to right what they think a serious wrong do not stop to consider whether the means they adopt do not constitute a wrong far more serious ~~than~~ still.

I do not suppose the influence of the Conference will be sufficient to bring Mr. Kumahara to terms, but we shall sooner or later have the record of the Conference's disapproval of the course pursued by the Kumamoto School trustees. While we shall be sorry to lose the money, if we can get the Conference to endorse its protest, we shall have gained the most important end.

By the way, a new convention has been entered into with Hawaii, by virtue of

which Hawaiian citizens can travel & reside at will anywhere in Japan, lease land and houses, or build houses, the same as Japanese subjects, save that they cannot own land. In return for this concession, Hawaii gives up extra-territoriality and its citizens come under Jap. law. It is a question whether the Gulicks might not wish to come out next time with Hawaiian passports. Mr. O.H. Gulick was born in Hawaii and served in its legislature and could easily get a passport, I think suffice, and Miss Julia Gulick also. I do not know how it would strike them, but Hawaiian citizenship is a sort which sits lightly on its people and does not seem to imply renunciation of a claim to citizenship elsewhere, at least if the right to vote or hold office implies citizenship, ~~and~~ I think not object to such a double allegiance, in view of the privilege of travel which it would bring.

When I was in Osaka Dr. Taylor examined my throat and prescribed six months help for public speaking ~~and~~ as well as medical

treatment. I am trying to get the rest as well as I can. This is an old trouble but is aggravated just now by the low tone of my general health, so I am trying to be out of doors as much as I can in the hope that I shall be in condition by October for vigorous work.

I enclose my report for last year. The statistics for ~~so~~ the Tsuzuki Bukwai (including the work of Maebashi and Tokyo), I will send later. It is desirable to have many copies of these statistics and as printing is so cheap here, I am having them printed.

You may have heard that our son Evarts has been appointed Asst. Prof. of History at the University of Illinois with a salary of $1600. His plan is to take home & take his sisters Fannie & Mary to live with him. Fannie will take home for him, & Mary will attend school. We wanted to have Fannie rest a year before beginning teaching. He might probably have had another year in Europe, but both he and we thought it better for him not to prolong his student life further, at present

Mary 14, 1894
Recd June 11, '94
Tokyo
Writing of Evarts's appointment

(Copy).

Translation.

Department of Foreign Affairs

Tokyo, 21st May, 1894.

His Excellency,

Edwin Dun,

Envoy Extraordinary and Minister Plenipotentiary of the U. S.A

Sir :

I have the honor to acknowledge the receipt of Your Excellency's note No. 46 under date of the 15th instant, in which you enclose copy of a letter from Dr. D. C. Greene requesting an investigation to be made relative to the fate of the American Schooner "Robert W. Logan" belonging to the American Board of Commissioners for Foreign Missions which sailed for the Caroline Islands in August last, and you ask me to take proper steps in regard to the desired investigation.

In reply I beg leave to state that the matter has been referred to the Minister for the Navy with a request to issue necessary instructions to the Commander of H. I. J. M's "Kongo" now in cruise in the Hawaiian and Polynesian waters.

I avail myself etc.

(sgd) Mutsu Munemitsu,

Minister for Foreign Affairs.

(Copy).

Translation.

Department of Foreign Affairs

Tokyo, 21st May, 1894.

His Excellency,

Edwin Dun,

Envoy Extraordinary and Minister Plenipotentiary of the U. S. A

Sir :

I have the honor to acknowledge the receipt of Your Excellency's note No. 45 under date of the 15th instant, in which you enclose copy of a letter from Dr. D. C. Greene requesting an investigation to be made relative to the fate of the American schooner "Robert W. Logan" belonging to the American Board of Commissioners for Foreign Missions which sailed for the Carroline Islands in August last, and you ask me to take proper steps in regard to the desired investigation.

In reply I beg leave to state that the matter has been referred to the Minister for the Navy with a request to issue necessary instructions to the Commander of H. I. J. M's "Kongo" now in cruise in the Hawaiian and Polynesian waters.

I avail myself etc.

(sgd) Mutsu Munemitsu,

Minister for Foreign Affairs.

Tokyo, May 22nd, 1894.

Rev. Judson Smith, D.D.
1 Somerset St.,
Boston, U.S.A.

Dear Dr. Smith:—

You will be interested in the enclosed letter fr His Excellency Mr. Mutsu, the Jap. Minister for Foreign Affairs.

I have conveyed to our Minister, Mr. Dun and through him to the Jap. authorities the thanks of the Board for the kind interest taken in this matter.

As I am practically certain to have opportunities for sending to the Islands as often as once in three months, I shall be glad to receive and forward letters &c.

Mrs. Logan has, I hear, returned to America so I suppose the plan I suggested about charging postage &c to her friends has fallen through. The amount is not large. Unless the business increases it will not be more than a couple of dollars gold, per year. (Forty, $43.00) While awaiting instructions, I shall keep the a/c. as a memo. in my station cash. I generally

make up a package of mail-papers and send down by every opportunity. Such packages I, of course, pay for myself, but the postage ~~and cost~~ on packages so received for the States, as well as cost of messenger service to and from the Japanese vessels ought to be in some way provided for.

Occasionally letters are sent to the U. S. Consul in Yokohama. This is useless trouble ~~for~~ him, for he has to send them home, as he has no means of communicating with the Japanese schooners.

Yours very truly

D. C. Greene –

Nagasaki May 22 – 1874
Recd June 12 – 74

Tokyo, May 28th, 1894.

Rev. N. G. Clark, D.D.,
1 Somerset St., Boston, Mass.

Dear Dr. Clark:—

Your favor of April 25th and Mr. Barton's of the same date arrived on the 26th inst. I am glad you take so much interest in the proposal for a delegation. Perhaps I am getting to be a crank on that subject, but I feel sure our missionaries need the stimulus which such a close connection with our constituency would furnish, as well as the benefit of the calmer & more equitable judgment which such periodical visits would give. My ~~judgment~~ opinion is formed quite as much because of my observation of my own deficiencies as of those of others indeed just now, I am disposed to be very humble in my judgment of others and not a little puzzled about myself. To secure the greatest benefit, these delegations should be part of a systematic plan of supervision in which the chief trust should be moral influence, rather than executive control.

The thanks for statistics, as well as the pamphlet

issued by the ~~Mission~~ Conference of Mission Secretaries, is abhorrent.

Dr. Slater was strangely wrong in what he says of the relation of expensive buildings in Japan to the outbreak of the strong nationalistic spirit. He is so far wrong as to cast doubt on the value of the whole of his observations.

To suppose for a moment that the average Xn church in Japan is a better, or more expensive building than the average temple, shrine or Buddhist, is to make a most extraordinary mistake. There is a larger number of Buddhist temples in Japan any one of which cost ~~hundreds~~ several times the entire value of all the Xn churches in the country. It is not true that the more expensive school buildings are out of proportion to the buildings of other schools of similar grade, cared for by Japanese themselves.

No, this anti-foreign feeling has nothing whatever to do with the use of mission funds, unless perhaps in the case of certain students supported, in whole or in part, by the missions, or missionaries. Such men often times in order to ward off the reproach of

being ~~bought~~ the slaves by foreigners take special pains to exhibit their independence by opposing the missionaries views and plans. I have seen so much of this that I am quite ready to ~~bear~~ this kind of aid abandoned to the Japanese Xns and their friends, ~~&~~ not because of any fright, but because of the great damage to character involved in the maintenance of this artificial independence. That is an industry which we do not desire to encourage.

The only church building in connection with the Japan Mission built in part by mission funds is that of the Reinanzaka Church of Tokyo. In that case the aid was about 4/10 of the cost of building and land. In one or two other cases when, owing to special circumstances, a high rent has been paid by an aided church, which has subsequently had a chance to buy property on specially favorable terms, the old ~~rent~~ aid has been continued for a time, ~~but~~ but only ~~in~~ when the arrangement promised as much, or more, financial advantage to the Board as to the ~~mission~~ church. I can recall two such cases. I doubt if there have been any others.

The Hongo Church, the most expensive building

connected with the Mission, was built by funds collected in America, but not with Board funds.

I enclose a copy of the statistics for the district which comprises the work of the Tokyo & Maebashi stations. The worst feature indicated is the small attendance at Church, especially in the country. In the cities there is less to give over, but even in the cities the attendance is less than it ought to be. The cause is to be found largely in the too hasty admission to Churches in past years of seemings intimated hearers, and also in the preoccupation of mind caused by the strong political excitement which has not yet spent itself. Here in Tokyo, the congregations of late have shown gradual improvement and Mr. Hori of Yokohama held a theatre meeting with an attendance of 1200 last week.

Mr. Cary is preparing the general table of statistics. With sincere regards

Yours very truly

D. C. Greene.

Tokyo, May 23, '94
Recd June 21.

Tokyo, May 31st, 1894.

Rev. Judson Smith, D.D.,
Boston, U.S.A.

Dear Dr. Smith:—

I see by the papers that, in case nothing more is heard from the "Logan", the Board will build a new vessel to take her place.

Let me raise the question whether it may not be better to have the new schooner built in Yokohama. If proper plans and specifications were sent me from Boston, I think I could arrange to build the vessel in a thoroughly workmanlike manner and at a cost of not more than two thirds what a California builder would charge, probably for somewhat less than two thirds.

The Lloyds' inspector in Yokohama would inspect the work at intervals, I am quite sure, for a very reasonable sum and I could run down occasionally. While I am not a shipbuilder, I could tell good workmanship and to a certain extent could

supplement, and perhaps check, the supervision of the surveyor. I am obliged to go to Yokohama on mission business now and then so that the extra trip would be a small item. Captain Poulsen was greatly surprised to see how cheaply such work could be done here and said he did not know a port in the world which could compete with Yokohama.

Under ordinary circumstances the voyage for here to Ruk is much safer than that for San Francisco, and it is only 1800 miles.

I simply raise the question and give you some of my reasons for thinking the work can be done as well and much cheaper here than in San Francisco or other American port. The fact that prices have not yet adjusted themselves to the abnormal exchange would be a strong point in favor of Yokohama.

I shld be glad, at least, if the specifications could be sent here with a limit set, and I would do the best I could

~~work~~ to get bids below that limit. It might be well to have the ~~matter~~ bids referred to Boston so that you could know exactly what the saving would be. I take it that the specifications could be made minute enough so that there would be no need of express and the cost of the vessel ready for sea could be known as soon as the bids were in.

Considering the shorter voyage and all, there would be saving enough to make this suggestion worth considering.

There was a vessel up for the Carolines on the 21st inst: but she brought me no news for the missionaries. They cannot be very enterprising down there. There will be a British schooner here in four or six weeks, probably, and I hope to hear something then. The Captain has promised to call on the missionaries & bring back news from them.

Yours very truly
D. C. Green.

Tokyo May 31-1894

Recd June 21

22 Naka no Cho, Ichigaya, Tokyo, June 11th, '94.

923

Dear Mr. Ebina: -

I have read your article in the May number of the Rikugo Zasshi with much interest. That in this transition stage of political and social life, you should feel strongly the necessity of cultivating by every means the virtues of patriotism and loyalty is most fitting. The strain to which your countrymen are subjected is most intense and nothing short of the noblest ideals of patriotism and loyalty will enable them to escape the great dangers which confront them. I most profoundly hope that the appeals of yourself and others will awaken the response to which you look forward so anxiously. In all this you have the most sincere sympathy of your missionary friends. However, for the very reason that I do sympathize with you, I venture to write with great frankness regarding certain points where I think your enthusiasm has led you astray. I did think of publishing a review of your article, but concluded it would be better to write what I have in mind as a private letter to you. Since I must write very hastily, I trust you will pardon the broken style and the abrupt transition from one point to another which are the result of an effort to shorten what, do the best I can, bids fair to be an almost unpardonably long letter.

(1) In the first place, while I agree with you as to the gradual development of the sentiment of love in the human mind, both when observed in the history of the individual and in that of the race, I, yet, think it a mistake to suppose that every individual, or every nation, must receive its moral and spiritual education in the same way and advance through precisely the same stages toward the common goal. As a matter of philosophy, the paths may be in general the same, but practically they are often very different as regards details. When an individual, or nation through special advantages

has reached a good degree of intellectual maturity, it may, in the face of a new set of moral forces be, able to skip certain stages which are considered essential to the typical line of ethical development, as it is said your ancesters in their progress in material civilization skipped the bronze age, through which most European nations passed. Perhaps I misunderstand you, pardon me if I do, but it seems to me you argue that the Japanese nation cannot reach true universal love until it has acquired a more intense patriotism--a patriotism which shall assert itself more strongly against other nations. I do not wish to be disrespectful, but I confess that such a statement sounds to me like pure Jingoism. Jingoism, God knows, is common enough in Europe and America, but it is not patriotism. On the contrary, it is opposed to the best interests of any land and is condemned by the noblest statesmen and prophets. I cannot believe that Japan stands in any need of that form of exhortation.

Some years ago, I received a letter from the Hon. John A. Bingham, for many years minister to Japan and one of the best friends of Japan. His patriotism was undoubted, but he said referring to certain efforts he had made to help Japan, that he desired for his country "the greatness of justice". Now I believe that with Japan there is no need of any roundabout methods. Her people are quite ready for a patriotism which is glorified by a constant recognition of the rights of other nations and which is not marred by a self-assertive spirit. I infer that you were thinking of the revision of the treaties and consider that a time has come for a more forceful policy on the part of the Japanese nation. If this be so, you are laboring under a very great misapprehension. It cannot be said that the foreign powers are responsible for the continuance of the present inconvenience and injustice. The U-

have been ready for the past fifteen years to relieve the present difficulties and it was with real disappointment that both Mr. Evarts and Mr. Bingham saw the unreadiness of the Japanese Gov't to avail themselves of the offerred help. If that help had been accepted, the whole question of treaty revision would have been solved long ere this. There has been no time since then when the United States have not been ready to yield almost every thing which the Japanese Gov't has cared to ask. I know the last administration was favorable to Japan and I have every reason to suppose the present administration entertains the same policy. In the interpretation of the treaties, the U.S. government has always favored Japan. So far as that government is concerned, there is no such attitude towards Japan as justifies any appeal to the kind of patriotism which your article urges, and I doubt very much whether any of the European powers are disposed to be unjust in dealing with the question of treaty revision. As I look at the matter, what is needed is a spirit of brotherhood among the politicians of Japan and a readiness to talk over the difficulties of treaty revision with calmness and with the purpose to see these difficulties from all sides, recognizing the fact, that while human society remains imperfect, there must be, oftentimes, something short of ideal justice, and that, possibly, time may be required to elaborate a perfect scheme. In the meantime, I do not believe there is one of the treaty powers which is unwilling to arrange for the speedy removal of the really serious practical difficulties of the present treaties. I am not conscious of any prejudice against Japan, indeed I have borne some obloquy because of my alleged bias toward Japan, and yet, after considering the matter for many years, I cannot believe the sudden abrogation of the present arrangements would be for the advantage of Japan. A certain am't of

of time must be allowed for the minds of men to become adjusted to the new conditions. I believe the foreign governments are ready now to go as far as any wise Japanese statesman, if left to the unrestrained use of his own judgment, would wish to have them go. Feeling as I do, I must consider an appeal like yours, not only unjust to foreigners, but unwise from a purely Japanese point of view. The principle of universal love--a love which prompts to efforts for the common good of mankind is the one which needs to come to the front. It is the broadminded statesmanship emanating from such a love which will ~~bring Japan~~--- exalt Japan and bring her by the quickest path to the high places of the nations.

(2) You refer to the teaching of Jesus and find an explanation of his failure to teach patriotism and loyalty in the political condition of the time. While this might have been a reason, there was another more radical than that. I find it in the general purpose of Jesus to give, not a scientific exposition of a new system of ethics, but rather to correct and supplement the ethical sentiment then current and with specific reference to the Jewish people. As you well say, the Jewish people had carried the virtues of patriotism and loyalty to a high plane. The defect of these virtues as exemplified in the Jewish people lay in the narrow spirit with which they were so often associated and which Jesus sought with all his power to broaden out. He did recognize the virtue of loyalty in an unmistakable manner. Such a recognition I find in Mat. xx. 20--28. The 28th verse is really an appeal to the spirit of loyalty, not, it is true, in a political sense, but the essential principle is the same in either case. See also Jno. xiii. 13--17.

As regards patriotism, the distinction you draw between Yuda jimmin and Yuda kokumin is not quite natural. I do not think you

have proved the justice of the distinction. Indeed the natural interpretation of Jesus's life must lead, I am sure, any fresh mind to the conviction that he was a patriot of the noblest type. Paul's patriotism is set forth in unmistakable terms. It is not love for the Jewish people, as distingished from the Jewish nation which is set forth in Roms. ix.--xii. I do not see how any one ~~en~~ can fail to admit that Paul looked forward to a reorganization of the Jewish state with an intensity of joyous hope which can hardly be described. His feeling was so profound that, to a remarkable extent, it passed over into the minds of his followers. In spite of all the hatred and persecution of which the Jews have been the object, there has existed in all ages of the Christian ~~Ch~~ Church a quasi patriotic feeling towards the Jewish state. While I have never looked upon Paul's language as in any supernatural sense a prophecy of a material kingdom for the Jewish people, I cannot read of the rapid increase of the Jewish population of Palestine without something of a thrill, a reflection, as I think, of Paul's enthusiastic patriotism. There ~~are~~ are thousands of Christians throughout the world who feel this reflected patriotism, if I may call it so, far more strongly than I do. No, Mr. Ebina, Paul's patriotism has impressed the world too strongly to be set aside as a mere love of the Jewish people looked upon as so many individuals of related race.

(3) You say that foreigners, especially Americans, hardly know the meaning of ~~the~~ the terms patriotism and loyalty, that Americans are incapacitated by the very character of their national institutions for teaching loyalty. As to patriotism, pardon me if I speak too strongly, ~~but~~ I will venture the assertion that short as her history has been, America can show examples of patriotic heroism which will not pale beside the noblest Japan has ever seen. Japan has had no nobler patriots than Washington and

I will not speak lightly of the great names of Japanese history which have merited the honor, not merely of Japanese but, of true patriots everywhere. It is, however, no wrong to them to say that they cannot claim more than an even place with America's great men.

Then again as regards the virtue of loyalty, while it is true that we Americans have no king, or emperor, it is not true, I think, that our position is so markedly different from that of you and your countrymen. The reverence you show towards your Emperor is a noble feeling, far be it from me to fail in showing full respect for it, or in appreciating its importance to a healthy development of your national life; and yet, it must be borne in mind that this feeling has less of a personal character than would at first appear. It is, as a German friend once remarked to me, directed rather toward the Imperial line than towards the person of the Emperor. The treatment in olden times bestowed upon the ex-emperors, imprisonment and banishment, as well as the constant infringement of the liberty of the Emperor himself, all show conclusively, as it seems to me, that you and other Japanese writers claim more in regard to the national sentiment of loyalty ~~than~~ than either history ~~or~~, or the facts of the present day, will allow. The loyalty of the Japanese to their Emperor is not by any means unique. It certainly cannot be ranked higher than that felt, for example, by the German people for the Emperor William I. It lacks the personal element which was so marked a characteristic of the German loyalty and as a stimulus to patriotic activity it would not be stronger. Furthermore, I cannot think your loyalty to the Emperor is ~~stronger or~~ radically different ~~than~~ from that which we Americans feel toward our idealized country.

The sentiment of loyalty is common to all men. The Japanese have no monopoly of this virtue. No character is without it.

Where the government fails to centre in a personal sovereign, men in a sense personify the state. You may not see how this can be the object of loyalty, but as a matter of fact it is, and of a loyalty of the very noblest character. As for myself, I approach anything which symbolizes this ideal personality with a feeling of awe which, however strange it seem to you, I believe is not one whit less profound than that with which the most loyal Japanese looks upon the face of his revered Emperor. In saying this, I rely upon the close observation of nearly twenty five years of life in Japan. We cannot measure one anothers feelings, and I do not suppose that I can make you understand how deep and influential this sentiment is, but on the other hand, I cannot believe that the idea of what constitutes loyalty is one degree brighter in your mind than in mine, or that the sentiment itself is burned one degree more deeply into your being than it is into mine. Is it not better regarding matters which are not susceptible of just comparison to avoid special claims and concede that others of a different race may stand on an equality with ourselves?

You charge that the teaching of missionaries has tended to weaken the sentiment of loyalty. This charge, I regard as utterly without foundation and it should be withdrawn. Even as regards the Christianity of the Keicho period it has no sufficient foundation. Why should the Christians of that age be singled out from all the choteki, so-called, and their religion? Their rebellion charged to their rebellion no more proved that Christianity enfeebles patriotism, than the treatment of the Emperors by the Hojo and Ashikaga families showed that Buddhism is hostile to the principle of loyalty. Neither does the case you cite from the history of western Asia support your contention. It simply proves, if it proves anything, that some so-called Christians have been unpatriotic, but that is no argument against Xy any more than the unpatriotic acts of certain Shintoists

constitute an argument against Shintoism. The fact is that Xy has given to the world a broader and better type of patriotism than it ever knew before. If I understand you rightly, you admit that Xy properly taught will ennoble the patriotism of any nation. It is gradually crushing out what I have called Jingoism--not so fast as we could wish, but still crushing it-and giving us patriots like James Russell Lowell and W. E. Gladstone who while not sacrificing their love for their own countries have yet won the deep respect of other nations because of the nobility of their national aspirations.

I contend that the teaching of the missionaries has been in the direction of a healthy conservatism as regards all national institutions. To my mind, the lately proposed josean has done more to impair the prestige of the Emperor than all foreign influences combined. The assumptions regarding the Emperor upon which that document was based involved such measure of disrespect towards his person as will, unless in some way overcome, be fatal to all loyalty of the old type. It is not the teaching of the missionaries which has caused this, but rather an exaggerated individualism, which, if it came from the West at all, grows out of the teaching of Rouseau and his followers. This Rouseauism is the real enemy of loyalty and in fighting this, the missionaries will be with you always, You can have no better allies.

(4) You assert that the missionaries are animated by a sectarian spirit--that their chief desire is to make proselytes for their respective sects. I do not understand how you can say this. You must have in mind the earnest desire of the great majority of the American Board's mission to help forward the union movement, a few years ago. They were entirely ready to go outside of the lines of recognized Congregationalism, if necessary, to diminish in some degree the unfortunate divisions in the Christian Church in Japan. The managers of the American Board, also, in answer to an in-

quiry from Japan as to whether such a union would lead to the withdrawal of aid, stated distinctly that no mere change of church order, or indeed anything short of a departure from the fundamental principles of Christianity, would lead the Board to withdraw its sympathy and aid. Those who could not join in this movement do not deserve to be charged with a sectarian spirit. They feared that the union might lead to a loss of liberty and the Japanese Christians, apparently, took the same view. The movement did not fail because of foreign opposition and the attitude of the large majority of the missionaries toward it is an irrefutable proof of their purpose to make their denominational aspirations subordinate to the wider interests of Christ's kingdom. The difference between those of us who favored the movement and those who did not was less in the willingness to sacrifice than in faith in the expected results. That even those who emphasize their church relationship most strongly place their sect first and Christianity afterwards, I do not at all believe. I am far better acquainted with the missionaries than you can possibly be, yet I do not know of one against whom I should dare to make such a charge as you make against the whole body. There are some with whose intellectual attitude towards the doctrines or usages of their denominations, I cannot sympathize and yet I can, and do, cherish for them a respect which in the case of not a few men rises to admiration. There is too much sectarianism in the world, but along with it, there is, even in the narrowest minds, more real devotion to the one Lord than you conceive. Much of what we call sectarianism arises from a sincere, though possibly mistaken, conception of the will of this Lord and Master--it is an error of the head rather than of the heart.

(5) After treating of the importance of an independent Japanese church which can put in their true relations the three virtues,

patriotism, loyalty and universal love, you place in contrast with the importance of this teaching what you describe as the teaching of the missionaries, namely, the existence of God, the nature of God, the relation of God to the universe, the relation of God to man, the origen of evil, decrees, the atonement, heaven, hell, and even the number of good and evil angels. The necessary inference from this contrast is that, in your judgment, even the doctrine of the existence of God is of very minor importance, hardly worthy of the consideration of thoughtful men. I cannot say how pained I am that you should write so lightly of that fundamental truth. Certainly there is no claim to the Christian name if this doctrine be not emphasized with all the power at our command. I feel sure that I must be mistaken, but yet what other interpretation can be put upon your own words? I do not believe that any people can lose faith in God without the subsequent decay of its political and social life.

I will not write more. I fear I have already wearied your patience, yet I have enjoyed your friendship so long and valued it so highly that that I feel I must write to you without reserve of the impression your article has made upon my mind. Possibly, when in a sense you see your writing through my eyes, you may be led to write another article which will correct what I trust will prove to be a misapprehension of your real position.

As the narrow form of patriotism prevalent in Judea made its people an easy prey to the false messiahs who led their nation to destruction, so the idea of patriotism which most readers will gain from your paper, will, so far as it be accepted, weaken the moral strength of the Japanese nation and expose it to untold perils from the disintergrating forces associated with the false theories of the state and of society which are beginning to be current in Japan. I do not believe that this type of loyalty can stand against the exaggerated individualism which is the great

danger confronting her political, social and religious life. The best conserving influence for Japan is in the love which Jesus taught and the sooner her people can be brought to accept his teaching the healthier will be their patriotism and the stronger will be the state.

Trusting that the warmth of my feeling toward yourself personally and toward Japan which I love hardly less than one to the manor born may excuse the earnestness of my letter,

I remain

Yours most sincerely

(Signed) D. C. Greene.

3 | 4.7.1 | 11.3.3 | 12.3.3 | 5.3.3

Letter from Dr. D. C. Greene to Mr. Ohrin
Tokyo, Japan
June 11, '94
Recd July 18.

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Yours most sincerely

(Signed) D. C. Greene.

Tokyo, June 13th, 1894.

Rev. N. G. Clark, D.D.,
1 Somerset-Street,
Boston.

Dear Dr. Clark,

Herewith I send a copy of a letter which will explain itself for the most part. There are one or two terms which you will not understand so I will give here a glossary.

Yuda jinmin = The Jewish people
" kokumin = " " Nation.
Keicho period = the name of the period in which the R. C. persecution occurred, A.D. 1596 — 1614.
Josoan = ~~the of~~ means ~~and a~~ ~~a motion~~ a resolution proposing an appeal to the Throne. The one which I refer to envolved the bitter feeling of the officials of the government ~~which~~ regarding the ~~recent~~ dissolution of the Diet last December. It failed to carry by only a few votes. While respectful in language it gave the Emperor little credit for wisdom — indeed it half assumed that he was a mere puppet.

This constant harping on the term loyalty, combined as it is with the insinuation that we Americans are too stupid to understand it, is being carried rather too far. They think it unique, but, as a German friend remarked the other day, there is nothing unique about the sentiment, but there is something quite unique in the mode of expressing it. He had in mind the secluded life the Emperors used to live and the way in which the ruling family of nobles made and unmade Emperors, and shut up, or banished, the ex-Emperors who proved troublesome.

Perhaps Dr. Davis and Dr. DeFrank would like to see this letter.

With sincere regards

Yours very truly

D. C. Greene.

Rev. D. C. Greene
Tokyo. June 13, '94
Recd July 18
Answ

Tokyo, June 22/94.

Dear Dr. Clark,

You will have heard of the severe earthquake two days ago long before this letter reaches you. Neither we nor our house suffered. Possibly the shock was less severe in our part of the city, though it was a terrible shock here. As I watched the swaying chimneys, it seemed as tho they must give way, but they settled down in their approfiate places when quiet was restored. It lasted about four and a half minutes.

Three miles to the east of us, the Episcopal Mission incurred a loss of nearly 40,000. St. Paul's School, the Cathedral & Theo. Hall were in ruins. The Presbyterians about six miles to the south east also lost heavily. In the foreign settlement few chimneys escaped. A number of lives were lost. ~~one~~ One of the native teachers in the Episcopal School was killed. ~~and horribly mangled~~. In Yokohama, too, there were several lives lost besides great loss of property ~~and [illegible]~~

~~[illegible]~~ - There was, however, neither in Tokyo or Yokohama any ~~[illegible]~~ wide spread disaster and no call for special appeals for relief. The ordinary eleemosynary societies have been able to easily meet the exigencies of the case.

It is said that the shock was quite as strong as in the great earthquake three or four years ago, but happily there was no long series of violent vibrations, and though the marks of the earthquake are visible in almost every street, there is no noticeable change in the life and work of the great body of the people.

Though, as I have said, our chimneys are apparently ~~[illegible]~~ uninjured, it is necessary to take them down to within a foot or so of the roof. After such a lesson, it would be criminal to allow them to stand longer. It is the fashion here to build the roofs very slightly and if the chimneys fall, they will inevitably go through to the chamber floor and possibly to the ground floor. The men have already been engaged and I shall urge them on as rapidly as I can.

At Kobe, I hear, there was hardly a perceptible shock. From Kyoto I have not heard. At Matsuyama the earthquake was apparently much less severe than here. I was there last night. The friends were shaken up a good deal, but there was no injury beside from some unimportant cracks in the plaster of the walls.

We are very grateful for our deliverance. No missionary suffered in life or limb, but there were some more or less narrow escapes – especially in the case of children.

It may interest Dr. Davis & Dr. De Forest to know that Mr. Stanland's hotel, "The Clarendon", a four storey affair, escaped injury. It was in this hotel that they & their families spent their last night in Japan. The roof of a tea-firing godown, not far from there, fell in and caused the death of 4 or 5 working people, and the serious injury of many others.

Yours very hastily

D. C. Greene.

Rev. D. C. Greene

Tokyo. June 22. '94

Rec'd July 18.

Herald.

Mt. Hiei, Japan,
Aug. 1st, 1894.

Rev. N. G. Clark, D.D.,
1 Somerset-Street,
Boston, U.S.A.

Dear Dr. Clark,

Your letters of June 1st and 11th with Mr. Barton's of June 1st all came duly to hand.

I have not time this afternoon to touch upon all the points in these letters, but I want to set your mind at rest regarding Mr. Yokoi's Church which was built through funds collected in America and also regarding the library for which Dr. Neesima collected so much many and so many books.

The building is occupied by the Hongo Church mentioned in the printed table of statistics issued by Tokyo station & is now under the care of Rev. Mr. Murai, a graduate of the four years' course at Andover. Mr. M. is a man much beloved when he is known and he is

is taking hold of his work with much enthusiasm, but he has been a good deal hampered by ill health during the past year. We think he promises well. The church is aided by the Japanese Home Missy Soc. and been, indirectly, by the Mission. There is no reason for special anxiety about him, tho he will rank as a liberal in America. I fancy he stands about where Lyman Abbott stands. He is a man of admirable spirit.

As to Mr. Yokoi, I think we had better not be hasty in judging him. His opinions are not yet fully formed and as he has no connection with our Mission there is no reason why we should not give him time.

The library is kept in Mr. Murai's Church and is doing just the work expected of it. I think the books are well cared for. I see them occasionally and have done my best to arrange for their security.

The Corean troubles, or rather the war with China is taking the attention of the Japanese just now and is likely to be a very serious difficulty in the way of our work, but I will write of this another time

Yours sincerely

W. E. Geren

Rev. D. C. Greene
Mt. Hlei. Aug. 1. 1894.
Rec'd Aug. 24.

Kyoto, Sept. 8th, 1894.

Rev. N. G. Clark, D.D.,
Boston, U.S.A.

Dear Dr. Clark:—

I enclose a copy of a letter to the Kumi-ai Churches. It was our intention to have it printed before this, so that we might send you a considerable number of copies. This we have not been able to do ~~as yet~~, but possibly you may think it worth while to have a small edition struck off for distribution at the meeting of the Board, and hence I send this MS. copy.

I think we are justified in the hopeful view this letter takes of the situation, but we have many serious problems before us.

The completion of the British treaty doing away with extraterritoriality after five years, practically guarantees a similar treaty on the part of the U.S. and this will relieve the strain somewhat, but there are enough other difficulties to

give us intense anxiety.

If this document is printed, kindly have the capitalization looked after. If I could try to go over it again, I might lose the mail. The copyist failed to catch my intention sometimes. I fear.

When I get back to Tokyo, I will try to write more fully about the situation.

Yours truly

D. C. Greene

Rev. D. C. Greene.
Kyoto, Sept. 8, 1894.
Rec'd Oct. 3
ans.

Mt. Hiei, Sept. 10th, 1894.

Dear Dr. Clark:—

In sending the copy of our letter to the Kumi-ai Churches, I neglected to give the date. If it be printed, please have it dated "Kyoto, Sept. 1st, 1894." This will correspond with our copies here.

The letter has been read by all, or nearly all the missionaries and has received the assent of those who have seen it & all save two. Dr. Gordon dissents for the portion which recommends the Dendō Kyōkai to become independent of the Mission. In this I think he stands alone among the missionaries on the ground. The rest of the letter has his hearty approval, I believe. Mr. Stanford says that aside from one particular assertion, which he does not name, he heartily approves. As to this excepted statement, whatever it may be, he says he is in doubt.

The letter has been seen by all the male members of the Mission save Dr. Taeyler & possibly Mr. Pettee & Mr. W. L. Curtis. The Com-

had plenipotentiary power to write and transmit the letter, but it was thought desirable to get the suggestions of all members of the Mission who were accessible. It was according read to them on the mountain and copies were sent to Karuizawa, Sendai & Sapporo.

As to Dr. Gordon's dissent, on general principles, I shld stand with him, but the views of our Japanese associates regarding the limits of toleration are so different from ours that I do not believe that co-operation is possible, except in the case of work in close relations with the missionaries, so that their personal influence can have full play. The committee of last year was ready to employ men who to all appearances were agnostic regarding immortality & even the existence of God. We believe the churches are as a whole on evangelical ground & they have given us a committee for this year with which we take no exception, yet there is not that tenacious clinging to the thought of a personal God which we see in West-

lands. Hence a weakening of faith. ~~to~~ at this point does not attract the attention it would do with us.

We hope the line of cleavage will soon become so marked ~~that~~ between these agnostics and the evangelicals that we may be able to throw aside our auxiliaries and, posing, renew our operation on our old lines. If it does not, I think we shall have to give up all thought of financial aid, and restrict ourselves to such aid as we can give by personal service.

It may be we shall have to consider the expediency of withdrawing our missionaries altogether and leaving the seed we have sown to grow with any such individual ~~aid~~ support as the general Xn sentiment of the world can give. I will write of this more in detail after a few weeks, or months, unless the outlook becomes more encouraging. However this may be, I think it our duty to close up our ranks and avail ourselves of the entire force at our command in an earnest effort to do what we can to meet the wider opportunities now assumed by the new theology with

Mt. Fuji, Sept. 19, 94

Rev. Clay

Great Britain. The U. S. treaty is said to be ~~practically~~ already agreed upon, so far as the Secretary Gresham and the Jap. Govt. are concerned. It is not probable that the U. S. Senate will make any trouble. It was with this thought in mind that I signed the letter to the absent members of the mission, a copy of which will in due time be forwarded you.

The mission treaty and certain intellectual & religious movements here are in themselves very encouraging, and if public feeling changes so that our present ~~[illegible]~~ will not cause irritation we may expect a brighter day. We shall fail to do our duty, if we do not make the best of these opportunities.

When I awoke on the 8th, I did not expect to be able to write to day and I was so tired I could hardly hold my pen, or I would not have asked you to do my work.

With sincere regards

Yours very truly

W. C. Dunn

Mt. Hiei, Sept. 10/94.

Rev. N. G. Clark D. D.,
1 Somerset St.,
Boston, U. S. A.

Dear Dr. Clark:—

Among the special requests for this year, you will notice one called "Tuition of Dr. Greene's children, $200 ¥." I take exception to this title, for while the money asked will be applied to that purpose, the ground upon which the request is based is not the tuition of our children, but the desire to secure Mrs. Greene's services for women's work in Tokyo.

When we went to Tokyo, we expected to have Miss Tolcott with us, but the exigencies of the work in Kyoto made it impossible for her to come. When this became evident, Mrs. Greene herself offered to withdraw our request for a single lady, provided, the tuition of our children could be provided for. This arrangement enables Mrs. Greene to give about half of the

time to missionary work which a single lady would be willing to give. The mission assented and the grant has been twice made by the Women's Board. The request is now made for the renewal of the grant. It is placed in the listing grants asked for the current year, because the money now in hand will be exhausted in October next. I have not my account book here and so I cannot say exactly when the year of the grant sh'd close, but my impression is that it is ~~was~~ within a few days of Nov. 1st. Last year's grant was not received until about Jan. 1st, 1894, but with your consent, I charged to it expenditures incurred in November & December. It will be a great convenience, if the grant can be made and notified to me in Oct. If it is not made, our school arrangements will have to be discontinued and a considerable part of Mrs. Green's work given up. The monthly expense is about $30.00 for 10 mos. The grant was turned into Silver at an unfavorable rate of exchange & yielded only about $3

Kindly give this matter your early attention & oblige Yours truly

D. C. Green.

Mrs. Eric Lyst.
Mrs Greenfield Springe
Oct. 14
Sept. 10, 94

3 copies

10/30.

Tokyo, Oct. 4th, 1894.

Ans. 31

Rev. Jas. L. Barton, D.D.,
1 Somerset St.
Boston, U.S.A.

Dear Dr. Barton:—

I enclose a copy of a letter recently addressed to the absent members of the Mission. It needs little explanation, though it may be desirable to state that I believe the mission would be unanimous in seconding the exhortation of the Committee. There are, it is true, some differences of opinion as to the meaning of the disturbances of the past two years and several, at least, are inclined to the opinion that the day for elaborate mission organization in Japan has gone by, or rather that it is drawing to a close. It is not that there is no need of the kind of influence our missionaries can exert, but ~~[illegible]~~ it is that the national consciousness has become so acute that the missionary acts as a foreign body and of necessity provokes such irritation as to large of good that

they accomplish. This is my own view, but I am at the same time convinced that no such revolutionary views shld be made the basis of action until an earnest attempt has been made to fix our thoughts on the hopeful features of the situation and to use every available member of the mission in an effort to show the efficiency of the mission. I would not favor any large reinforcements, though I would urge the sending out of single ladies called for at Mission meeting and perhaps a single man or two.

It is probable, if Japan and China are allowed to finish the war undisturbed by western powers, that a far better feeling towards foreigners will follow, but it is by no means certain that this will simplify the missionary problem very much. It will doubtless make our individual relations to Society easier, but there will be quite as great a sensitiveness to any interference

on the part of foreigners, with such arrangements. The excitement which arose in the U.S. because of the censure of Father Hall ~~for instance~~ by his English superior because of his voting for Bishop Brooks must help us to understand why the Japanese leaders feel native under the strong influence of a large mission which disburses thousands of dollars. The problem of harmonizing missionary work by foreigners in a country where the national spirit is thoroughly aroused & feel when it is accompanied by a consciousness of strength, as it will be in Japan if she takes Khukden and Peking, as she assuredly will unless China is protected by European powers, is one that has never yet confronted the Board, unless perhaps in Spain & Austria. In these two countries the work is so small that the irritation is localized and so far as it attracts outside attention, it falls to a certain extent under the probable ban of the fairly strong anti-clerical parties.

A considerable share of the extreme radicalism which troubles us here is due to the spirit of

antagonism which at the outset was proving a matter of national pride.

The work done will not be lost, if we withdraw. Progress will doubtless be slower than it would be if we could stay without friction. The Xn public sentiment of the world will always be a strong helpful factor that Xns have and they will respond to the influences which come hither fr abroad. Should this view prove to be correct, a gradual withdrawal of the missionary force would be necessary, but perhaps a few men of strong personality might be retained and find a place as counsellors and it might be that a scheme for ~~[illegible]~~ specific subsidies c'd be devised which would enable the American Churches to still aid in the work. It does not seem to me that a subsidy to the Japanese Home Miss'y Society, an society which publishes detailed reports, need be objectionable to American givers. Such details, however, need not be discussed now.

There are some ~~of the~~ others beside my wife who ~~are~~ take essentially

the view I have described. Others talk about fifty years men of mission work. Our differences of opinion are quite consistent with good fellowship, but they assume sometimes a trying form. There are those, among the younger men especially, who favor what I should call a stalwart policy & look upon every concession as a sign of weakness. One member of the mission would favor, apparently, the abandonment of the Doshisha unless we can at once get rid of the ultra-liberal teachers and teaching. On the other hand, others of us hold that unfortunate as some of the theological instruction may be, it is our duty to stay by the ship and do what we can to make it better and purer ~~also~~ ~~among~~ in as many students as possible a warm and evangelical spirit. In spite of much that we disapprove, I am convinced that the teaching of the liberal men is doing much to help on the Xn movement. If it did do nothing else than to cultivate the western attitude of mind its influence would be invaluable. That habit of mind is growing and, in my judgment, that growth is

one of the most encouraging features of the present-time, and their men who help to cultivate that habit, altho they may not mean it so, are really doing good service in breaking down the influence of Chinese + Indian philosophy. This philosophy is the great obstacle, next to secularism, which Xty has to meet in Japan.

Even the German missionaries of the Protestantische Verein take this view of the situation and are more or less troubled by it. Dr. Christlieb, the nephew of the famous Prof. Christlieb, told me not-long since that he sometimes queried whether the Japanese students were in a position to profit by scientific methods of theological study and, hence, whether their mission was not a mistake. In America he would be classed as a rather liberal Unitarian, no doubt, but he is a man of excellent spirit and has a good deal of sympathy ~~for~~ with Harnack and the Ritschlians generally.

Mr. Yokoi is reported to be leaning towards Ritschlianism, in that he makes little of the speculative proofs for the existence of

God and yet seems to hold to his faith. Sometimes, his essays sound as tho he were an agnostic pure and simple, yet I think this is ~~simply~~ merely owing to his taking up with the German distinction between the speculative and practical reason. He has written to a friend here that his sympathies are rather with the German "progressives" than with the American liberals. Tho the term "progressives" suggests rather the Pfleiderer school, I think, and his correspondent thought, that he meant the Ritschlians. This news seems to me very encouraging, for while the abandonment of the attempt to prove the existence of God may seem unnecessary, and even startling, it is consistent with a vigorous faith. As Dr. Christlieb puts it, the Ritschlians are of many shades "from those who say that they cannot prove the existence of God to those who say that they do not need to prove it."

If Mr. Yokoi stands alliance with the latter, he may do good service yet. We received a most friendly letter from him a few days ago.

In accordance with the wishes of our Japanese friends we have for several years past taken the place of general helpers without such ~~[illegible]~~ engagements as would pre-

vent our giving our services as supplementary to the work of the Japanese pastors and evangelists. There was until recently no calls that we could meet for this supplementary service. It was, as we thought, the best form of work we could do. There is still considerable of this work to be done in the country, but little in the cities. When for any reason touring is impracticable, as it has been for me most of the past year, the situation becomes trying in the extreme. My personal relations with the pastors could hardly be better, but they do not wish foreign help in their churches, except in some emergency, and they feel themselves free to attack the generic missionary in the bitterest terms, at least some of them do. We older missionaries are censured by some of our younger colleagues and by members of other missions for inaugurating such a self-effacing, weak-backed policy, sometimes in the severest terms. On the other hand the Japanese claim that our concessions, so called amount to nothing and that we are ruling by the money power allowing no scope for independent thought on the part of the Japanese leaders.

For my part, I think our policy has been on the whole wise and its results have been as satisfactory as was consistent with the difficulties of the situation. To attribute the conflict to our concession policy on the one hand or to our alleged ~~[illegible]~~ ~~[illegible]~~ stiffness on the other is to ignore the many complications of the situation. The conflict had to come and I do not believe that any amount of statesmanship could have avoided it, in view of the rapid growth of the national consciousness, though possibly, if by common consent a strict policy of self-support could have been adhered to by all missions, there might have been less bitterness than has been developed in certain quarters. There is, however, no profit in discussing what might have been. Comparisons between our own and other missions are equally useless. We have to bear the brunt of the conflict because our work is farther advanced than any other and we have three men of national reputation to one connected with any other mission. Drs. Nacy and Lentin of the Am. Pres. Mission told me, as much as two years ago,

Oct. 17 1904

that this mission and every other would, in a longer or shorter time, meet the same difficulties which were looming up before us and that it was simply the immaturity of the work of the smaller missions which secured them temporary exemption.

By the way, will you not call Dr. Strong's attention to a general order promulgated by Count Oyama, Minister of War and reproduced in the Japan Mail of Sept. 29th? It is a most noble document and is worthy of publication in the Herald, as indicating the high standard which is held up before the Japanese Army. There is good reason to believe that great efforts are being made and with most gratifying success to keep the soldiers up to this standard. ~~and~~ Such efforts should have wide recognition in all Christian lands.

Oct. 4, 1894.

I should be glad to have Dr. Clark see this letter, if he is accessible and able to give his thought to such matters.

With sincere regards

Yours faithfully

W. C. Green.

J. L. B.
Rec'd 1-12-95
Ans'd " 13 "

Tokyo, Dec. 17th, 1894.

Rev. Jas. L. Barton, D.D.,
1 Somerset St.,
Boston, U.S.A.

Dear Dr. Barton:-

Your favors of Oct. 29th and Oct. 30th came duly to hand — your first communications since your election as Dr. Clark's successor. The same mail which takes this will take also a letter from Mrs Barrows, Mr. Stanford and myself, writing as a committee of the Mission, to welcome you to your new responsibilities. Allow me, however, personally to present my congratulations and my best wishes for the success of your administration. You can rely upon us to do what we may to support you in your work.

At the risk of being thought unduly persistent, let me urge upon you the importance of sending a deputation out here as early as possible. I do not think the Mission quite realizes the need, but it does not seem to me that we might be allowed to drift much longer.

The great trouble just now lies in the adminis-

tration of the Doshisha. So far as the department of instruction goes there is no serious trouble, but in financial matters there is constant friction. The missionaries and the Standing Committee of the Trustees are not agreed as to important matters. My sympathies are naturally with the missionaries, but that is not the point. It is impossible for the brethren in Kyoto to stand as the representatives of the Mission in controversies with the Trustees without a serious loss to their moral influence in the School, to say nothing of the excessive strain to which they are constantly subjected. They are as good men as we have for such responsibilities, but the men who have to bear such burdens ought not to be in daily contact with the Japanese who must inevitably come to regard them as their opponents. The strain must be put upon men who can get relief by their separation from the scene of their controversies. While I do say the Doshisha professors would rejoice in the relief if men secured, I do not think they would favor any scheme which we on the ground could get up for freeing them from their burdens. The new plan must come

through the help of some of your good people.
Then again, if some of your with fresh minds could come in, I think you could influence the Doshisha Trustees as we cannot, and I think you could keep them back from certain extreme positions towards which they seem tending. They have some way of doubling explaining their plans which makes them seem plausible to their minds. The theory that they are sharpers conceiving trying to get the advantage of us and the Board is not tenable. Whatever we may say, however, against their positions is dismissed as the offspring of prejudice. If they should undertake to face our missionaries in Kyoto to pay out as they have talked of doing, the loss to the Board in a single year would be nearly equal to the expense of the deputation, to say nothing of the friction which would inevitably result from such a course on their part. The success of the mission in days to come will depend very largely on our ability to avoid a break here. I think there is a reasonable hope that with the aid of a deputation, we might lead them to recede from their extreme positions, and could place the ~~whole~~ financial relations of the Doshisha on a better basis, with the responsibilities of both sides so distinctly stated that the

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tions of the Doshisha on a better basis, with the responsi-
bilities of both sides so distinctly stated that the

danger of misunderstanding in the future could be reduced to a minimum.

So far as I can see, there is no chance of the Mission's making any formal application for a deputation until next summer, and yet if the matter be left till then, I fear it will be too late.

Naturally if there were to be great forming and the deputation were to be clothed with authority to dictate a policy to the Mission, there had better be a fuller conference with the Mission before sending. My thought is not that at all, and I shld object decidedly to the coming of a delegation empowered to dictate. It is my conviction that nothing beyond moral influence and the ~~[illegible]~~ knowledge of the impression which the status here makes upon a mind fresh to the facts and at the same time strengthened by the sense of responsibility will be necessary to show us the way out of our difficulties.

But I must not write more.

With sincere regards

Yours truly

W. C. Greene

P.S. I expect to have an address before the Tokyo Conference published in the Japan Mail of Dec. 22nd. At that date look for X in Japan. It will probably appear in pamphlet form later. You may be interested in reading it.

Tokyo, Dec. 17. 1894.

Tokyo, Jan. 12th, 1895.

Rev. Judson Smith, D.D.,
1 Somerset St.,
Boston, Mass.

Dear Dr. Smith:—

Your favor of the 18th of December came to hand yesterday with its enclosures for Ruk. I had just sent off a large package of letters and a bundle of papers, but as the vessel, the Tokai-maru, does not sail from Yokohama until the 15th, I have forwarded everything which yesterday's mail brought to the Yokohama agents. This vessel, if all goes well, will return in May.

By the way, I have been trying for some time to find some way of meeting the expenses of my office as Yokohama & Tokyo agent for the Micronesian Mission, but without much success. These expenses are not large, but they are large enough to make it worth while to have some rule about them. Yesterday and to-day, I have paid out ninety four sen. A part of this is expressage on a bundle of papers I sent on my own afc. as a

Tokyo Rec'd Feb. 17, 1895

matter of friendship and I am glad to pay it; but when it comes to paying back postage on letters, messenger fees etc., I object; not because the gross amt is likely to be large, but because there is no reason in it. A few days ago, I charged to Mr. Ward and drew from our Mission Treasury, several yen for postage on letters from Micronesia to the U.S. which passed through my hands. In that case the letters were all ~~for~~ marked and I could indicate how ~~many yen~~ much was paid out for each person, but the general items, I confess I do not know what to do with. Can you advise me? So far as I can estimate, the entire amount of such charges is not likely to exceed $3.00 or $4.00 gold per annum and if the sailings are as rare as they have been the past six months it will be much less.

It is my belief that Spain is more likely to be influenced by Japan as regards the Carolines than by the United States. Unless the United States strengthens its Navy, Japan will assert claims to

Hawaii, also before very long. There is serious talk of expending Y. 150,000,000., say, $75,000,000. in strengthening the Japanese navy, just as soon as the closing of the war opens up the market: Japan intends to be the mistress of the Pacific and if she makes the navy her specialty, she can do pretty much as she wishes in the Western Pacific, certainly. For Sec. Gresham to imagine that the Hawaiian Islands can be kept independent without a virtual protectorate on the part of the U.S. is simply to show a provincial estimate of the situation.

I am a lover of peace, but for the United States to neglect its navy, or strengthen it in the half hearted way in which it is now being done, is, as I think, a most unfortunate mistake. The very altruism of the Japanese is a source of danger, for it offers a ready excuse for war based on superficial and ex-parte judgments and an endless opportunity for self-deception. If an attempt were made to seize the Hawaiian Islands, it would be justified by Japanese public sentiment on the ground that they were the defenders of

natives as against the oppressive rule of a plutocracy. Of course they would emphasize the fact that next to the natives, the Japanese constitute the most numerous element of the population, and claim that this indicated their duty to protect the natives. There is no room to doubt but that this is the way they would put it; and with their new navy, they would be able seize the Islands.

Tokyo, Jan. 12, 1898.
Rec'd Feb. 2, 1898.

Not until this altruistic role has led them into some harsh experiences with the Japanese feel the checks which make the peoples of the West dread war and which render it nearly certain that in the case of any war there will be a strong and critical, though not always large, minority opposed to its prosecution. The absence of any such critical minority is a most serious misfortune to Japan at this time.

Please do not print the above, but I hope you will within your circle of influence do what you can to impress people with the ~~fact~~ importance of watching this professedly altruistic, but really ambitious nation.

Yours truly D. C. Greene.

J. L. B.
Rec'd 2-19-95
Ans'd 3-6-95

Tokyo, Japan,
Jan. 26th, 1895.

Rev. Jas. L. Barton, D.D.,
1 Somerset Street,
Boston, U.S.A.

Dear Dr. Barton:—

By the same mail which takes this letter, you will, I suppose, receive the formal application of our C.A.L. for a deputation from the Bd. Com. to study the situation and to counsel us with regard to our Mission policy in general, and our relation to the Doshisha in particular.

You are already aware of my views on this subject and I should hardly write again were it not for the request of one of my colleagues.

There is a crisis upon us more serious than any in the previous history of the Board, and the question whether ~~any~~ co-operative work is possible under the conditions which now present themselves must be gravely discussed. If co-operative work cannot be done, we must ask with equal seriousness whether it is wise to attempt Mission work al-

Tokyo Jan 26/1895

all. With such grave questions before us, it goes without saying that the Mission should have the benefit of the wisest counsels — the counsels of men far enough removed from the many irritations which we may assume, will mean a less impair the judgment of us upon the ground. We do not seek to avoid the responsibility of decision as regards the questions relating to the general Mission work, but we do want to see the situation as mirrored in the minds of men familiar with ~~the~~ problems of administration, who can take broad views of the situation and help us ~~to see~~ by showing the true perspective.

As regards the Doshisha, my own view is that the same principle which renders it wise that the board of trust of a university should be quite distinct from the faculty, renders it imperative that neither the Kyoto Station nor the Mission should formulate the new plan of co-operation with that institution, or sit in judgment upon the claims of the Japanese trustees. At this point, I think the Prudential Committee need act without the intervention of the Mission, though I think

that the mission should be furnished with a copy of the report of the deputation and allowed an opportunity to reply before the final decision of the Bd. Com.

The two great reasons why I think co-operation impossible are:—

I. It is the manifest purpose of the Japanese to control Japanese institutions. There is here a marked difference between them and the Chinese. In China foreigners are often members of the Civil Service and clothed with equal authority with their Chinese associates. In Japan, however, there has been, so far as I can now recall, but two cases in which a foreigner has had real authority given him, viz., the first Director of the Mint, and the organizer of the Technical School, now a branch of the Imp. University. The former found himself so hampered that he resigned in disgust; but the second served out his time. One American who was invited out to be the head of the Bureau of Customs resigned after a few months that so far from being the head, he was only the tail. This has been so everywhere. Foreign advisers have been common enough, but they are quickly made to understand that they are advisers merely.

This may be regarded as a deep-seated characteristic

of the Japanese people. For some reason our Mission has attracted to it more strong men and more wealth, at least more liberal gifts than any other Mission here we are the first to feel the influence of this national purpose to control. They call this independence. The fact that they are still financially ~~in~~dependent does not trouble them seriously, provided funds are given without conditions. They count feel themselves free to criticize and ~~con~~ to harshly condemn the very ones from whom their aid must come, at least this seems to be ~~in their minds~~ an important feature of their idea of independence. Now this spirit must be reckoned with and we must adjust our plans to it, if we are to remain in Japan. Some of these men are most agreeable gentlemen in their private relations, but they can say the most discourteous and the sharpest things in public about a class of men, every one of whom, perhaps, they regard as their personal friends. I frequently ask myself if the trouble is not after all in us foreigners in not knowing how to adjust ourselves to our surroundings and who by our angular ways are rasping their feelings continually. It is hard to believe that this is the explanation, for

ing a few years ago, we seemed to be spending popular. However that may be, the question of co-operation with a set of men whose leaders, almost to a man, regard the control of funds by themselves as a sine qua non, is a puzzling one. We cannot throw off our responsibility to X for the evangelization of Japan, certainly not without an earnest effort to some new basis of organization, but what can we do?

II The second great reason lies in the very different attitude which the Japanese assume toward Xn truth, different that is from the attitude of ~~from that to which~~ the great mass of American Xns. Some of our strongest men ~~an~~ assert that they ~~do not know~~ cannot be sure ~~[illegible]~~ the objective existence of God and thus they make religion a mere matter of subjectivity. ~~Yet~~ While the great mass of the Xns do not follow them, most of the churches would be quite willing to call such men to the pastorate and cannot understand why we should object to aid in their support. The men in question think we are hopeless of conversation and out of touch with the theologians of the present day. They affirm that if the formula of at-issue between us could only be submitted to the theological professors of New England, the decision would certainly

be against the missionaries. How the question whether cooperation is possible when the leaders of thought stand so far from the missionaries is perplexing, but I think it ought not to be set down as insoluble, without a review of the situation by open-minded men, who can perhaps tell us that our estimate of the difficulty is too great and our opinion of the remoteness of their men from our position, our own, is exaggerated. In other words, in a case so serious there ought to a chance to appeal to a higher court. We are too duty intended in these men to abandon them unless we are forced to do so by the decision of those more favorably situated than ourselves for forming a just judgment.

To put off sending a deputation means to imperil our entire work — not to speak of the strain to which every thoughtful missionary is subjected. If the deputation could have come earlier, Mr. Stanford's resignation might have been prevented. If it be long postponed other resignations will be likely to follow. Which I do not expect to resign, for various reasons, I can sympathize with them ~~as~~ now considering the question, and if I were fifteen years younger

I am not at all certain that I should not feel it my duty to leave Japan and go to some other place when I ~~cannot~~ have the opportunity for a fuller work. ~~Even were work~~ Notwithstanding the advantage which my long service in Japan gives, I could do at least as half as much work in a new field that is further from me here. ~~indeed~~ I sometimes query whether the work would suffer if I left it altogether. Still it is clear important that some of us should stay, even though the worst construction be put upon our affairs, and however insignificant my little work may seem, it is perhaps worth doing & it may be that apart from what I actually do ~~this, in a negative way~~ I may be of service in a negative way, as a break upon the too rapid movement of my Japanese associates.

You will hear many hopeful things said of the new openings for Xn work among the soldiers. The change which has come over the War Dept. during the past few months is really wonderful. Mr. Lennis the Agent of the ~~Amer~~ Bible Societies' Committee (the A.B. Soc. & the two British Societies work through a single Comm. in Japan), has received from the Vice Minister of War letters to the respective divisional Commanders instructing them to allow him to visit the barracks and hospitals under their control and distribute Bibles. The Xns

has received, ~~further~~, permission from the War Dept. to send ~~three~~ Chaplains to the Army in China and six more will be sent within the next six or seven weeks. Now this is all gratifying, ~~and~~ gives ~~[illegible]~~ and for great hope for the growth of X y, but ~~this~~ such success will hardly relieve the situation. The question of the relation of the missionaries to the work will become more and more perplexing the more the work grows, though possibly in the excitement of unexpected success, ~~it~~ this question may be forgotten for a time. The fact of these new opportunities indicates an especially favorable time for studying the situation, and I earnestly hope it will be made use of.

I hint it may not be thought presumptuous if I name certain men whom I shd like to see on such a delegation. I do so not for the sake of ~~[illegible]~~ proposing them, but rather as illustrating the type of mind which I think should be found in the deputation for the consideration of the Bd. Com. 1st You would naturally come, 2nd Dr. Stimson of New York, 3rd Dr. Bradford of Montclair, N.J. I suppose there is no hope of getting either of ~~[illegible]~~ the two last, and my liking

the Bd. Com. may know others ~~[illegible]~~ more suitable; but there still be one man in the delegation who occupies a position away ~~of~~ the Churchesakin to that of Dr. Stimson — a man of conservative cast of mind who is at the same time ~~[illegible]~~ a well trained administrator. Dr. Bradford's qualifications are less easy to analyze, but I think in his way such a man as he would be not less useful.

Let me say again that I use these names simply in an illustrative way as bearing to emphasize this idea of the urgency of the situation and the kind of help we need.

In the hope that the request of the Missionary may meet with a favorable response I remain

Yours very sincerely

D. C. Greene.

P. S. I am sorry to send on a letter in such slovenly form, but in spite of my enforced leisure, I happen to be rather busy just now and most of this letter has been written long after bed time. There is not likely to be time for rewriting before the mail goes, so I must send it as it is.

Tokyo, Jan. 26, 1895.

J. L. B.
Rec'd 3-8-95
Ans'd " 15 "

Tokyo, Feb. 18th, 1895.

Rev. Jas. L. Barton, D.D.,
1 Somerset St., Boston,
U. S. A.

Dear Dr. Barton:—

Your favor of Jan. 14th, 1895, was received on the 18th. Many thanks for the kind words regarding the letter from our Committee, the reply to which is also at hand. The letter has been sent to Mr. Stanford to be copied and circulated in the mission.

Regarding the deputation business, I cannot write very connectedly because I am suffering for a second carbuncle on my neck which makes the attitude of writing extremely wearisome, yet there are certain things which need to be said at once. There is a strong feeling on the part of the younger missionaries, especially, that we older men have in large degree brought on our troubles by our lack of self-assertion and back bone, and some of them feel that even now we could save considerable from the wreck if we only would put on a bold front. This view, the Stanford view, I regard as strangely mistaken, but I do not pro-

to discuss it now, but wishing to point out as indicating a mind on the missionary side of the question of men of judicial minds to help us to see eye to eye. Some day I hope to be able to state why I think the Stalwart plan is unworkable here, and why Japan cannot be the seat of mission work like that in Bohemia, of which I know a little by personal observation.

Dr. Berry writes me that he has advised against the deputation because he thinks the situation not yet grave enough to call for extraordinary measures. I presume his mind has changed since he has heard of the doings of the Doshisha Trustees in re of the Hospital.

There is another reason for the deputation, which I think I may have mentioned before, but it will bear repeating. It is that we are in danger of being unjust to the Japanese. I confess it is hard not to be indignant at many of the things which have been done. Some of them seem to justify the adjective contemptible and I have worked myself up into a white heat about some of them, but when I come to cool down, I recognize the fact that they

occupy a very different point of view from us and that their ethical standards are also different. Regarding some of the things we condemn their ethical development is as far behind ours as that of the writers of the imprecatory Psalms, or a six year old child. You can't say this in public, but it is true and in judging of moral character it must be taken into a/c. It is sheer nonsense to expel from a boy of six or eight even tho' he be a prodigy in mathematics or other exact sciences, the same prudence from prejudice, and the same candor and breadth of view which we demand of a Chief Justice.

The Japanese are smart enough in many directions, but in the region of ethics they are under bondage to a type of national feeling which perverts their judgment. They are not deliberately dishonest or unjust, but they have worked themselves up into a state of mind in which it seems to them our claims as missionaries are directly at variance with their duty to their country. This is absurd, contemptibly absurd if you will, but there is no more use of arguing

with them than they would be with a stout bitter boy who tries to defend his mother against a man whose benevolent purpose he cannot understand. They are not dishonest and they are not intentionally unjust to us, but they think that we, perhaps without knowing it, are doing unjust to them. Of course personal feeling is stirred sometimes, but in the main we are looked upon as well-meaning, but misguided men, to be pitied sometimes, but certainly to be offended.

While this state of things exists, co-operation seems to me impossible in the Doshisha or anywhere else, excepting in certain cases where the limits of responsibility can be clearly defined, and if possible, under an arrangement so simple that there can be no temptation on either side to read between the lines. Of course the sum of the losses transferred to the Doshisha outside of tuition must be paid, or the houses abandoned by us, but aside from these sums I think the subsidy should cease as soon as ~~it can be done~~ possible without ~~too~~ giving the appearance of ~~being done~~ petulancy petulancy. I think the Board might continue to give the services

of a certain number of foreign teachers with the understanding that they should stand in precisely the same relation to the administration of the school as the foreign teachers in government or thoroughly independent private schools — i.e. have no responsibility whatever.

Several other societies have loaned teachers at more or less nominal salaries to other schools and great good has come from the influence of such teachers. The Rev. Mr. Lloyd of the Ch. of England, affiliated with the S.P.G. Soc. but not actually under it, is teaching in the most noted private college in Japan, the Keio-Gijiku of Mr. Fukuzawa. His influence has been most valuable. The Doshisha would furnish just as good a ποῦ στῶ as any school in the country. Renouncing any purpose or desire to interfere with the running of the school and in religious matters to look to for influence, to his own personal character and private life for effect rather than the machinery of the school, I think a teacher would find a large field and would gather valuable fruit. At all events, the Japanese have, because of exclusiveness, the power in their own hands and we have

no legal standing whatever. ~~[illegible]~~
~~[illegible]~~ To attempt to assert ourselves ~~it~~ would be a mere game of bluff, which the Japanese are in their present state of mind.

After a deputation comes out and has had sufficient conference with both Japanese and foreigners so that things begin to crystalize a little and the points of disagreement can be stated ~~with~~ some degree of definiteness, I should like to see an effort made to get a committee of well known Japanese, men of national fame and weight of character, appointed to confer with the ~~delegation of B~~ deputation. There are certain men in whose judgment I should place great confidence, and who would have ~~the confidence and~~ the weight respecting the Xn community and indeed of all intelligent men in Japan. I do not think we could get their opinion now, but if the Pm. Com. made such an effort to get as to send out a deputation an independent knowledge of the situation I think the Jap. Xn community would respond to the request for such a board of counsel.

One of the men I have in mind is Chief

Justice ~~Hay~~ Higoshi of the Supreme Court. Another the Hon. Mr. Kataoka, M.P. The latter is a Presbyterian and of especially high character.

You read Mr. Yokoi's article in the Congregationalist, of course, and you have doubtless heard many speak of him. That article sounds quite orthodox, but do not be deceived. At the same time he was writing that article he was publishing a book in Japan (it appeared in December) in which he states plainly ~~that~~ that neither the existence of a personal God nor personal immortality are essential parts of Christ's teaching. This is not a mere fancy of mine growing out of a misreading of his book. It is the actual meaning conveyed to his Japanese readers. ~~It was~~ The book was reviewed by the Rev. Mr. Mashino, a graduate of Bangor Theo. Sem. Mr. M. was careful to say that he disagreed with the orthodox theologians about as much as Mr. Yokoi, but he must express his dissent from ~~this~~ Mr. Yokoi's idea that while X believed in the existence of a personal God and in personal immortality, neither

were essential parts of his teaching. Mr. M. then went on to say that not only were they essential parts of his teaching, but that they were the very foundation of it.

Mr. Yokoi is a good friend of mine & I trust I may keep his friendship, but I must protest against his opinions being given any weight in our plans for the future, beyond such as may properly be given to those of a man who is bitterly offended at the propagation of Xty in any sense of that term current in N. E. He is further fr Orthodoxy than Mr. J. Savage. He is a warm-hearted, affectionate man, but he is not in a position to criticise our Xn mission.

Perhaps you have read in the London Spectator of Dec. 22nd and afr. of Prof. Haeckel's atheism. It seems to me to come very near to Mr. Yokoi's position, tho Mr. Y. is agnostic rather than downright, dogmatical atheistic, like Haeckel. Prof. Ukita's article published last summer was hardly distinguishable fr Haeckel's ~~view~~ statements either in tone or matter. Kindly do not allow these personal notes to be

made public, for I hope we may be able to settle our affairs without personal complications.

I am trying the experiment of a reading room for the soldiers. It is not progressing as satisfactorily as I hoped. Still I think it will do good and some of my Japanese friends whose ~~good~~ opinions I value, are interested in it.

The work for the soldiers still goes on. Mr. Loomis of the A. Bi. Soc. is the soul of it, & many others are now working with hearty zeal and enthusiasm.

Yours sincerely

D. C. Greene

Georgia, Ga. 16, 1896

P. S. If you are willing, I should be glad to have you show this letter to Dr. Berry and to Dr. De Forest, as I would like to have them know its contents and I have no time to write another letter before the mail goes. D. C. G.

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Tokyo, Feb. 28th, 1895.

Rev. Jas. L. Barton, D.D.,
1 Somerset St.,
Boston, U. S. A.

Dear Dr. Barton:—

In writing you by the last mail, I stated at some length my exceptions to Mr. Yokoi's theology. It is due to him to say now, that since I wrote that letter, I have been told that he and his friends are greatly surprised and indignant that he should have been, as they allege, so strangely misunderstood. They maintain that it is only through gross carelessness in reading that men can say that Mr. Yokoi has thrown away his faith; that he has said nothing which is in itself inconsistent with the general position of Haftan, the German Ritschlian. That say that he has taken the Ritschlian position that speculation can cancel from the existence of God, but that from the ethical needs of man man is obliged to assume His existence ~~and~~ they say, moreover, that Mr. Yokoi has the evangelistic spirit and

Tokyo, Feb. 25th 95.

professes to devote himself to the spread of Xty. Mr. Honda, the pastor of the Bancho Church in Tokyo, or the whole the strongest Kumi-ai Church, stands by Mr. Yokoi with great loyalty and he judge sympathizes largely with his opinions; but last Sunday he gave us a sermon which the most conservative New England theologian could hardly have improved upon. For ought I know, he may have put somewhat less meaning into some of his terms than they would have done, but he emphasized the need of realizing the Divine presence in daily life, with great fervor and earnestness. If a man holding Mr. Yokoi's views could preach that sermon, there must be some misunderstanding somewhere. It may be that we have misunderstood Mr. Yokoi; but if so, it would appear that at least nine to one of his readers have misunderstood him. From the atheist, Prof. Tanimoto, to the average evangelical Xn all except a small coterie of intimate friends seem seem to have gained the impression that Mr. Y. has crossed the Rubicon and separated himself from Xnty. It may be that all these are careless slipshod readers, but it is asking a good deal to expect me to believe that Mr. Yokoi has been even reasonable careful in expressing himself. But I must close. Yours truly D. C. Greene

(Private) Tokyo, Mar. 27/95.

3365

Rev. D. C. Greene

4-14-95
16

Dear Dr. Barton:-

Herein you will find a copy of a letter addressed to Dr. Clark some time ago. May I ask you to kindly find out whether the original reached him & if not to send him this copy? If you find he has received the original, kindly return the copy to me. The letter was sent by the same mail as that sent by the same con-

written to yourself, but no
intimation of its receipt has
reached us. Dr. Clark is
always so good in answer-
ing letters that I have fear-
that either our letter or his
answer may have been
lost on the way.

I am off to Manhattan this
p.m. to attend the local con-
ference of Cong. Churches and
hence have little time to
write more -

I have been urged to append my recent address into a book, but I do not see my way clear to do so just now at any rate.

Yours truly

W. C. Greene.

J. L. B.
Rec'd 5-7-95
Ans'd 6-11

Tokyo, April 17th, 1895.

Rev. J. L. Barton, D.D.,
1 Somerset Street,
Boston, U.S.A.

Dear Dr. Barton:-

Your favors of the 6th and 15th of March, respectively have been received. Many thanks for your kind words about my little pamphlet. Since sending on the copies to you, I have forwarded 200 copies to Mr. Scott suggesting that he sell them for the benefit of the Okayama Orphan Asylum, and other copies have been sent to New York, Chicago, San Francisco and Seattle; but I have heard nothing from Seattle when they want more than I have to send. It has been a great satisfaction to learn of the favorable impression which it has, apparently, made in very different circles. Two of my correspondents have urged me to expand it into a book, but I am not quite convinced of the wisdom of doing so.

As to the talked of deputation, I cannot but feel that the Prudential Committee would make a mistake in sending out two of its own number in a deputation of three. The arguments in favor of such

a course are weighty, but I think they are more than offset by a consideration upon which much stress should be laid, and that is the impolicy, not merely of having a committee of ~~judicially minded~~ of judicial minds, but of having one which will be at once recognized as such. There would be no difficulty in getting a thoroughly good delegation of three men from the Pri. Coun., or several delegations, but that is not the point. The delegation at the best will be looked upon as ex parte, and ex parte it must be. ~~and as~~ Hence every effort needs to be made to secure at least two men who can come to the questions at issue with fresh minds — those the Japanese will see have not been dealing with the administration questions discussed in the Committee Room and who are not committed to any given policy. I think such a delegation would win the confidence of the Japanese to a much fuller extent than one of which two members were from the Committee. As I understand the matter, the delegation will come not to decide questions, but to gather information and to impart counsel. The Pri. Coun. must re-

seem to imply the right to decide any and all the questions which the delegation brings to the surface, excepting so far as the Mission is able to deal with them alone, and even then the Prud. Com. can reopen any or all questions at its discretion. I am a firm believer in the prerogatives of Prud. Coms. and took occasion to emphasize my belief in my Andover lectures. I think my suggestion, if adopted would strengthen the hands of both the Mission and the Prud. Com., though naturally the Committee in subsequent counsels would miss the great advantage of seeing the situation through the eyes of two different men occupying more or less different points of view.

As the matter, I think in your estimating the work and position of the Missionary here, you do not take sufficiently into account the homogeneity of the people. In Turkey and Austria, for example, the position of the missionary is rendered much easier, as regards national questions, by the heterogeneity of the people. I have not been in Turkey, but I have been in Austria and have talked freely with both missionaries and representatives of the Mission Boards and I feel sure you have a far more difficult problem to solve

than presents itself to Missionaries in those countries. The problem may have a solution consistent with our continued stay here, but I have my doubts. There are many missionaries who think differently. Some of the smaller missions feel more or less sanguine, but it is simply because they have no strong men and are carrying their work body. Even the Methodists have relatively little work which they do not maintain with foreign funds. Let them secure as many able men as we have and come as near to self-support and they will have not less, but more trouble than we; because their missionaries cannot command the intellectual respect of the Japanese both same extent as ours do.

I will interest you to learn that Rev. Mr. Harada's Church has paid off its debt. The debt was $2250. The deacons paid $1250. and took over the parsonage. The debt on the parsonage is owed to Viscount Okabe, not long since Minister Plenipotentiary to Great Britain, and he charges no interest. The Church will rent the parsonage, and each rent payment will be accepted as an installment of the principal, — as a mortgage on the house. This is, I suppose, financially the strongest Church in Japan.

Let me say here, that, if any one thinks my letter contradicts my pamphlet, as our correspondent has done, that he misunderstands me thoroughly. I do not abate one iota from the optimism of my address and there is not in any letter of mine, so far as I can recollect, any sentiment inconsistent with that optimism. My perplexity is simply with regard to the connection of our missionaries with the Xn movement. Retaining is intrinsically desirable that the missionary remain, but the question recurs, 'Is it possible for him to remain without stirring feeling which will do more harm than his personal presence can do good?' As to this question, I do not dogmatize, but simply urge that we be furnished with the best light that the American Churches can furnish, and in the meantime, we pursue an opportunist policy, being ready to risk something by tentative forward movements, but at no account to publish resolutions urging general reinforcement, or even to pass such resolutions. We should confine ourselves merely to specific decisions for the present and not be afraid of being called "timid" or "opportunist". In a sense I am both, and I have small respect for the temper which

in such times as these, wants general principles laid down, and a policy fixed and adhered to consistently.

With sincere regard. I remain

Yours faithfully

D. C. Gilman

Tokyo.

April 17, 97.

J. L. B.
Rec'd 6-6-'95
Ans'd 11

Tokyo, May 14th, 1895.

Rev. J. L. Barton, D.D.,
1 Somerset Street,
Boston, U. S. A.

Dear Dr. Barton:—

The General Conference of the Kumi-ai Churches held a very interesting session at Osaka. The one topic which called out enthusiasm was the decision to take no more aid for the Home Missy Soc. from the American Board, or elsewhere, which carried with it the implied condition of a share in the control. The discussion was conducted in an excellent spirit and there was an evident determination on the part of all to avoid everything which might cause irritation. The Churches have done precisely what we recommended them to do and have done it in a courteous and every way suitable manner. The one thing which gives us anxiety is the large degree of liberty which they claim in the matter of religious belief. Even the most conservative men see no bar to co-operation in the most advanced liberalism. For exam-

ple. Mr. Miyagawa of Osaka told me in so many words that Mr. Yokoi's recent book "is not Xy at all; it is simply Confucianism as his father taught it." Yet he appears to be ready to aid men holding essentially the same views, with the mission funds. Under such circumstances cooperation with the mission is impossible. The leading men while they may agree with our position, understand very well that our duty to the Am. Board will not allow us to use the funds entrusted to us for the support of men who may be agnostics as to the existence of God, or at least of a personal God. Whatever Mr. Yokoi may say to Prof. Porter, he certainly in his book vacates the idea of God of ~~any~~ ~~thing~~ elements which are essential to personal communion.

Hereon, this is a big subject and I will not discuss it further here.

You have received Dr. Gordon's apl. of the meeting of the Doshisha Trustees. While I agree with nearly all that Dr. Gordon says

in his letter to you, there are certain consid-
erations which in justice to the Trustees
ought to be stated and by the next mail I
will try to send in my thoughts. It is
a little odd that our most advanced man
just now, is a graduate of Hartford Theo.
Sem. Dr. Magoun thinks we are to blame
for the ultra liberalism here. But this
man was going conservative until the
Hartford Professors took him and now
he is what he is. The moral is plain e-
nough. The Hartford Professors are no more
to blame than we are. If anyone has a
patent device for turning men orthodox,
it is needed not less at Hartford and Oberlin
than in Japan.

Our son Roger has had a severe attack of
pneumonia, but is now convalescent. I am
glad to say.

With sincere regards

Yours very truly

D. C. Greene

J.
Rec'd.
Ans'd.

Tokyo. May 14, '95

J. L. B.
6-7-'95
d

Tokyo, May 17th, 1895.

Rev. J. L. Barton, D.D.,
1 Somerset Street,
Boston, Mass.

Dear Dr. Barton:

In regard to the Kyoto property, I can but feel that there is more to be said on the Trustees side than most of my colleagues think. When the transfer of the property to the Doshisha was made, my understanding was that our committee as a matter of necessity, not from choice, acquiesced in a declaration of the Trustees that the Kyoto houses were ~~claimed as~~ held in trust by them for the Doshisha the same as other Doshisha property, but that they would be left for the use of the foreign teachers. I was a member of the Committee and can testify to my impression received after a careful reading of all the documents. If I received this impression it seems to me a fortiori probable that the Trustees did. If I am ~~not~~ right, while the Trustees are bound to give each foreign teacher the use of a house, they are not bound to give him any particular house and any and all changes of occupancy

should have the approval of the legal guardians. It was intended both by the Trustees and our Committee that the new arrangement should make it impossible for any one to say that the Trustees were only nominal owners. Instead of this thought also the Trustees were right in demanding that all legal forms should be complied with and that their position of trusteeship should be respected. If the missionaries had acknowledged this in the first instance much imitation would have been saved and I think the Mission would hold a stronger position to day. They feel that the Mission has been trying to give away its property and yet keep it — to have its cake and eat it ~~at the same time~~, always a ~~problem~~ bone of difficulties. be at

Then as to the desire for independence and the strange claims which arise from it. I feel that however sound our views may be in our own eyes, there must be a way of putting the various points at issue between us so as to make the view of the Japanese at least plausible. It is impossible that they are so utterly devoid of good sense as some of our members think. We must not fa-

get that there is a tremendous tide of national feeling rolling over the nation — so strong that for a time some such a man as Count Ito felt that he might carry his points against the combined power Russia, Germany, and France. The character of the questions at stake in his case ~~and that of the Doshisha~~ in was necessarily different from that of the Doshisha's problems, but the effect of this wave of feeling in impairing judgment is impressively illustrated by the Count's mistake. Principle must not be sacrificed, that goes without saying, but our true policy should be characterized by a calm patience, and I feel very strongly that it is far better to err on that side than on that of over boldness.

Some of the missionaries, especially the younger men and women, think there has been a lack of firmness on the part of our older men and that our troubles are the result of our misjudgment in this regard, and yet they have nothing practicable to suggest for the future. Some would appreciately like to see an out and out break with the Japanese. It may come to that, but it should not until every possible effort has been

made to put ourselves in their place and to see the situation with their eyes. This I think the delegation will help us to do. The suggestion that the coming of the delegation be put off until midwinter has filled us with dismay. Its value would be greatly impaired by the delay, as some of the more important questions would be irrevocably settled before that time and to open them would cause irritation without doing any good.

In the case of the Nurses' School, I think the fault is not to hamper Dr. Berry. The centralization scheme is the result of a desire to bring the School of Politics & Law & the Science School into line, rather than Dr. Berry's work. No doubt, if he returns, he will feel the effect of the scheme more or less unfavorably; but in the main the purpose is good and the general principle is sound. It should be conceded and relief secured for Dr. Berry in the matter of details. The teachers of these two schools were continually claiming privileges for themselves or their students which were inconsistent with

the discipline of the other departments & they trustees affirmatively felt that this difficulty must be met by general legislation which ~~and this~~ involved among other things the rejection of the Pres. Com.'s plan for the Nurses' School. I do not say that there may not have been other causes operative, but this was. I felt sure the decisive consideration. It is exceeding probable also that the trustees are exceedingly troubled by the charge of the alumni; or some of the alumni who style themselves "The Alumni," that they are a kind of cat's paw for the foreigners and that this change influenced their action. This may be regretted, but there is hardly a Japanese living who would not have yielded to the demands of this morbid patriotism. There is no use of arguing with this weakness. It is one of the elements of our situation, a factor of our problem, and the question is Can we solve this problem without taking this troublesome factor?

The appointment of Mr. Ukita as Dean of the Collegiate Dept. was most unwise, but the reason of it plainly was, that Mr. Kozaki wanted

his help in his struggle with the faculties of the Harris School and the School of Politics. Pres. Kozaki thinks he can with his help and that of Mr. Merila stand against Dr. Ichihara and Mr. Shimomura. He is a poor ally. Memoon, having all the deans from Kumamoto gives the school a provincial character which is most unfortunate, but I do not see what we can do about it by any mission action, though possibly the delegation can bring about a settlement, for Mr. Merila is the last man to be thought of for such a position, no matter what ground the judgment is based upon.

The meaning of the affirmation of the Honorary trustees is clear, that the trustees are willing to receive advice and help from individual foreigners but not from representatives of the Board. The affirmation was a deserved compliment to Drs. Davis and Learned, and means a sincere regard and respect for them, which we all appreciate and rejoice in.

I think there has been a mistake in the

policy of the Mission both as regards the Associate brethren of the Doshisha and the Evangelistic Committee which has represented the Mission at the meetings of Home Missy Coun. The powers of neither have been clearly enough defined and they have at times been a source, as I think, of needless irritation. They have been uncertain of their own powers and have been unable to speak definitely for the Mission at times when definite statements were imperatively needed. As to the Associate brethren, I am open to conviction, but conversations with Dr. Learned and my own observation at the last meeting had me to believe that I am right in my criticism.

We have sent to the plenipotentiaries of the Home Missy Soc. and to the brethren men who were not plenipotentiaries, and we have found our Japanese to wait for the decision of the Mission at times when the representations of the Mission ought to have been clothed with authority to make an immediate decision.

The action of the Genl Conference has added

or may so the work of the Evangelistic Com., but it may be the Associate Trustees will be continued. If they are they ought to be given larger powers and encouraged to use them. If the Mission cannot delegate its powers to such representatives then it ought not to pretend to cooperate and force the trustees to conduct their work in the presence of men who are little more than reporters. Of course the Mission would retain as all bodies retain the right to disavow the acts of their representatives when any extraordinary mistake is made; but ordinary mistakes would do far less harm than the distrust and annoyance which are occasionally caused by the postponements and delays which we have faced upon our Japanese associates. This may be a question for the delegation to consider.

By the way, I sent on to Mr. Scott some copies of my address, thinking they might sell and that the profits might go to the Okayama Asylum. If they do not sell, you are welcome to as many as you can use. I believe I am

right in my view that our difficulties are not primarily due to local causes, though local causes serve to modify and intensify the effect of the world movements. I am told that a review of the address will appear in the "Zeitschrift für Missionskunde und Religions-wissenschaft" of Berlin. I have been urged to expand it into a book, but I hesitate for various reasons.

Let me urge again the importance of sending the delegation early in the fall. If you could land in Yokohama by the middle of September that would be an excellent time. While we have warm days after Sept. 15th, we have no succession of hot weather and opportunities for travel are the best in the year, unless it be in May. The questions at issue ought not to be postponed longer. In the winter travelling is trying on account of the cold; it can be done of course, but to live for days without fire with the mercury from 15° to 30° is no joke as you must know, especially for aging people.

Yours very truly

D. C. Greene.

Tokyo.
May 17. '95.

J. L. B.
Rec'd 6-18-95
Ans'd

Tokyo, May 23rd, 1895

Rev. J. L. Barton, D.D.,
1 Somerset St.,
Boston, U.S.A.

Dear Dr. Barton:-

Since writing you the other day, I have read Dr. Gordon's letters to you in which he embodies an account of the new rules proposed for the Nurses School. While those on the ground, that is, in Kyoto, are in many respects far better able than I to judge of the spirit of Mr. Yuasa and Mr. Kozaki ~~that I am~~ and hence I must speak with diffidence, yet I must record my conviction that there is a good deal to be said on the Japanese side in regard to the new rules. It must not be forgotten that Japan is passing thro a critical time and ~~that~~ it is not to be wondered at that ~~the~~ the trustees of the Doshisha feel the importance of simplicity of management. It is only about a year since the late Minister of Education, Viscount Inoue (pronounced I-no-u-e) told a friend of the Doshisha that it was his purpose to issue a regulation which should ~~take away~~ exclude

~~from~~ the Doshisha and other Mission Schools from certain important privileges which he was about to confer on other non-government institutions, on the ground that their connection with foreigners tended to unfit them to be training places for the youth of Japan. It was clearly his purpose to curtail their influence by every means in his power. For special reasons which I am not at liberty to disclose, I received at the time full information on this subject. The scheme was not carried out then owing to the retirement and subsequent death of Viscount Inoue, (who must not be confounded with Count Inoue now in Corea); but the spirit which led to the contemplated movement is just as strong as ever and something akin to Inoue's plan is liable to be sprung upon the Doshisha at any moment. ~~Under the pressure of this fear~~, We must not be too severe in our condemnation of the efforts of the Doshisha trustees under the pressure of this fear to protect themselves. I do not pretend to justify what they have done in its entirety, but I think their general purpose is merely to assert their full legal control over the funds

entitled to them. This general principle I think they are right in seeking to maintain and it does not seem inconsistent with all the security which the Br. Govt. will care to ask, that is, not in itself considered. I do not see why this principle could not be maintained and at the same time a contract be made with Dr. Berry defining his duties and his term of service, similar to the contracts which the Imp. Japanese Mail Steamship Company, The Yusen Kwaisha, makes with its foreign Captains and other foreign officers. As to the details of such contract, I am not of course in a position to speak.

Both Dr. Gordon and Mr. Cary seem to advocate taking up with the alternation offered and organizing a new company expressly for carrying on the hospital. ~~and~~ It may be necessary to resort to it; but until there has been a thorough discussion of the matter with the Trustees, I should deprecate the establishment of a new company. If it were established, I do not see what assurance there would be that the same difficulty would not occur again. If our American Minister were a man of the Judge Bingham stamp, it might

be possible to do something by an informal appeal to the Japanese Government. It is believed by some that Gen. Foster has talked with Viscount Mutsu, the Minister of Foreign Affairs on a related subject and that the Viscount has cautioned Mr. Kozaki, but this is only a rumor which may have no foundation. As I wrote to Dr. Berry, I am not over sanguine of success, but on the whole, I shld prefer to deal with the Doshisha, provided some such contract as I have indicated can be secured. It has occurred to me that if it were arranged that Dr. Berry should turn over to the Hospital Authorities all his fees up to a certain stipulated sum, (and that sum might easily be made Y. 150.00 a month, if his services to the Missionaries were included), a bona fide salary of, say, Y. 125.00 (+ all fees above Y. 150.00) might easily be paid by the Doshisha Trustees and the arrangement might be put upon a thoroughly business like basis. Dr. Berry would of course turn in to the Board's Treasury the salary and fees, under such an arrangement for subsidy as might seem best. Dr. Berry would then have a position similar to that of the German physicians employed by the Jap.

ancee government. After thinking the matter over carefully my hopes have risen somewhat since reading the copy of Dr. Gordon's letters to you. Of course, if it shld prove that this devotion to principle is merely another name for an unwillingness to have foreigners around, there will be no use of talking, but Mr. Nozaki denies in toto that there is any such unwillingness and personally believes he is animated in all this talking a purpose to make the relations of the Doshisha & foreigners tally with the public sentiment of the Doshisha's constituency and the general plan of the government. Looking at the matter in this way, I think the tangible concrete work of a medical missionary will be an important aspect & easier to place fair than that of no general missionaries whose success is not so susceptible of measurement. Of course, I shld not think of advising Dr. Berry to try working with the Doshisha without some such contract as I have referred to, unless he is willing to run the risk of being obliged to build up an entire new work within a year.

I have written substantially the same thoughts to Drs. Gordon and Learned, but there has not

been time for me to learn how they ~~taste~~ strike those gentlemen. I am sorry Dr Davis is not here. His strong sympathy coupled with his ~~a~~ very practical way of looking at such questions would be a great help in these discussions

At the risk of repeating unpleasantly to the extent of tediousness, let me urge the delegation not to be later than Sept. 15th. for better the latter part of August. Some of the missions wish to have the annual meeting held almost immediately after the arrival of the delegation. My own opinion is that several weeks, perhaps two months had better be spent in visiting the principal stations and talking with the most prominent English speaking Japanese in different parts of the country as well as the missionaries, before any public discussions is undertaken. There are a good many, both men and women, who have more or less important things to say, who yet would say little in mission meeting. Their views should be considered before any attempt is made to formulate a decision, and yet the plan for a mission meeting in September in-

volves a decision then and there regarding some of the most important questions at issue between us and the Japanese, at least in the minds of those who advocate it.

So far as I am personally concerned, I have no strong preference, for in common with my colleagues in Tokio, Osaka and Kyoto, I am likely to be able to say all I have to say in good time; but I do want to have the delegation gather its information without reference to an immediate decision. It is of the greatest importance that our counsellors rely in forming their opinions not merely on what we say or our Japanese friends say but upon an appreciation of the atmosphere in which we move. They need to break that atmosphere until a sense of proportion is developed. None of us want a decision favorable to ourselves, but one which shall commend itself to fair minded men as thoroughly just. To reach such a decision will obviously take time. Whether towards the close of the stay of the delegation it will be best to have a full mission meeting or simply a large committee others must determine; but if the choice lies between a mission meeting at the outset with an early decision, and visits to all, or many all, the stations and a

been time for me to learn how they ~~taste~~ strike those gentlemen. I am sorry Dr. Davis is not here. His strong sympathy coupled with his ~~a~~ very practical way of looking at such questions would be a great help in these discussions.

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large committee meeting ~~taken~~ on the other hand, my preference would be in favor of the latter course; though I shd be glad if a full meeting might be substituted for the committee in the second place, provided the harmonious order can be maintained.

I should hardly have written the above but for the urgent request of Dr. Learned that I add my request to that of the C. A. B. regarding the coming of the delegates in the early autumn. and this opened up the question of a mission meeting at that time.

With sincere regards.

Yours very truly

D. C. Greene.

Tokyo. May 23, '95.

Tokyo, May 25th, 1895.

Rev. Judson Smith, D.D.,
1 Somerset St.,
Boston, U.S.A.

Dear Dr. Smith:—

Your favor of the 4th of April was duly received.

Many thanks for the appropriation of $10.00 on a/c. of my expenses in behalf of the Micronesian Mail &c. It is awfully far the journey and unless business improves, it will last a long time.

For some reason no vessel has left for the South Sea for a long time, so far as I know, and the shipping companies have used of them promised to let me know whenever an opportunity occurs. I am thinking of getting the U.S. Minister to see if he cannot ~~get~~ induce the Post Office authorities to take up the matter and so share a little more regularly. There must be something of a Japanese colony in Micronesia already.

We are in the quiet view to know what Russia is going to do. Report says that she has demanded

May 23, '95.

ed the recall of the Japanese forces from Korea, but the papers here are silent on the subject, although the Japanese papers are, the English papers. I see but one a week.

I sent a number of copies of a pamphlet of mine to the Rooms. I hope you received one. If not kindly ask Mr. Scott and he will give you a copy. I was gratified to hear the other day that the attention of the Grand Duke of Weimar had been called to my pamphlet and that a review of it is to appear in ~~the~~ "Die Zeitschrift der Missionskunde und Religions-wissenschaft", of Berlin. I do not know as the Grand Duke's good opinion is more valuable than that of unlettered people, but the ~~[illegible]~~ incident put a certain emphasis upon the favorable judgement of the gentleman, the President of the All. evangel. Missions gesellschaft, who ~~has~~ spoke to the Grand Duke about it.

Again thanking you for arranging so satisfactorily ~~with~~ for my expenses in behalf of the Micronesian Missionaries I remain Yours very truly

D. C. Gibson

Rec'd Jan 15

Tokyo, June 6th, 1895.

Rev. Judson Smith, D.D.,
1 Somerset St.,
Boston, U.S.A.

Dear Dr. Smith:—

A schooner arrived from Ruk on the 28th ult., but the Captain did not notify me until the 2nd inst. The letters received by the schooner, a Japanese vessel, go forward by the "Coptic" which sails to morrow. The Captain speaks in warm terms of the activity and zeal of Dr. Rice who seems to have entered upon the work of touring with unwonted energy. He says that the Japanese are under many obligations to the missionaries, especially in the matter of medical attention at a time when their own resources were exhausted. He says further that the Spanish authorities are becoming uneasy and anxious lest the Japanese establish themselves ~~become~~ too firmly ~~established~~ in Ruk. Hence it is understood that a more systematic government is being planned for that section of the Carolines and that a deputy governor and a military force will probably be sent to Ruk to-

for very long, much to the dissatisfaction of the German and Japanese traders as well as of the natives.

It cannot be very long I think before Japan will see her way clear to relieve the Spanish authorities of the burden of government, both in the Philippines and the Carolines. There is no room whatever to doubt the superiority of Japanese rule over that of Spain or Portugal.

Miss Kinney writes that the Japanese have offered to give land for a Church.

With sincere regards, I remain

Yours very truly

D. C. Greene.

Tokyo, June 6, 1895.
Rec'd July 1.

P. S. Dr. B. G. Northrop is to give a lecture to-day before the Tokyo Lecture Ass. His subject is "The Sanitary and Aesthetic Improvement of Homes and Towns." He is working almost too much in the cause of education and the Arbor Day Movement, i.e., too much considering his age and strength. He has also given the Mission work most valuable help.

You may be interested in looking over the enclosed slip. Though it represents but half an essay of mine. The whole will be published in extenso in the fall.

J. L. B.
7-26-95
7-31

Tokyo, June 29th, 1895.

Rev. Jas. L. Barton, D.D.,
1 Somerset Street,
Boston, U.S.A.

Dear Dr. Barton:-

Mr. Noyes has shown me a copy of his recent letter to you regarding the situation in Joshi. I am not surprised that he is dissatisfied, nor that he thinks it necessary to institute somewhat radical changes in his relations with Japanese; still I think it is a mistake to choose this particular time for ~~that~~ their changes. My suggestion to him was that he should wait until the Deputation came, when the general question could be discussed and decided and then the local and subsidiary questions would find their solution as a natural consequence. I am sorry he takes the view he does ~~of the~~ and think his statement inadequate. I do not see why there is but one church in Joshi from which a member of the local evangelistic committee could be chosen. There are two other churches which are thoroughly self-supporting and financially stronger than the Okabashi Church, ~~though~~ They are both coming accessible from Okabashi. It may be that in these churches

there is difficulty in securing men with the requisite zeal & responsibility, but there are good men in both who I think could be educated. If Mr. Noyes and Mr. Sugita could arrange to meet occasionally in Harajuku at Mr. Harada's house, for example, I think the difficulty could be in some degree relieved. In Tokyo at all events, there is an efficient committee of two, viz., Rev. Mr. Harada and Mr. Kono, a graduate of Victoria College, formerly at Coburg, but now I believe at Toronto, Canada. The latter is now a prosperous manufacturer of lubricating oils. He is not only painstaking and accurate in financial matters, but he does not hesitate to assert himself when a missionary would have embarrassment. For example last December one of the evangelists resigned and proposed to remove to Hirosaki, but Mr. Kono declined peremptorily to accept his resignation and succeeded in keeping the man at his work. No missionary could have done so under the circumstances. Mr. Kono is not a member of Mr. Harada's Church, but of the Reinanzaka. A new evangelist has recently been called to Tokyo by the committee. The arrangements for the call were entirely satisfactory. My advice was formally asked and given, both orally and in writing.

The main reason for the arrangement to which Mr. Noyes refers was the one which Mr. Noyes numbers (3), viz., to show in the most emphatic manner that we were willing to give the initiative to the Japanese and to allow them to plan the work for this district. I did hope that it would lead to special contributions, and later to regular contributions, for the local work. This it has not done. That it has encouraged a dependent spirit is certainly not proved. There is no evidence that under a plan such as Mr. Noyes now contemplates, the churches would have taken a deeper interest in or have given more liberally. ~~Later~~ ~~on~~ The churches were not at that time contributing to the local work and they are not now, but there is no reason to believe that the general giving of the Churches has been lessened by this arrangement. In the case of the Bancho Church, more money has been raised during the past twelve months than for several years back and now the Resident of the Dendo Kyoaisha tells me that one of the members of this Church has agreed to give Y,50. a year for three years in aid of this independent movement, the earnestness of which Mr. Noyes greatly underestimates, at least on its financial side. I do not claim that this increased giving is due to my plan, but I do claim, and I think Mr. Noyes will

admit, that other, more depreciated causes lie back of the lessened giving in Japan.

While the plan has not worked well in Japan in some important respects, it has not been a failure on the whole — certainly not in Tokyo. It has shown a spirit of consideration and made it possible for us to prove that we do not seek to rule over God's heritage. It may be wise to change, but I shall never be sorry the plan was tried. There is much to commend in what Mr. Noyes says of his plans for the future. Such work can hardly fail to do good and I am sure he will find in the closer relations with the evangelists to which he looks forward much reason for encouragement and gratification. But I do not see why all this good could not be gained on the old plan.

The real difficulty seems to me to lie, not in policies, but in an exaggerated form of the new theology which in its fear of anthropomorphism runs dangerously near to pantheism — so near that men speak hesitatingly of the personality of God and question whether He can hold personal communion with man. If we can make men believe that "God is and is the rewarder of those that diligently seek Him", the Gospel message will seem

urgent and they will contribute gladly for its propagation. The fundamental question is this, Is there a personal God who has sent His Son to seek and to save the lost? The doubtful answer given to this question by leading men has dazed the younger evangelists. That the new policy proposed by Mr. Noyes will relieve this fundamental difficulty I am not convinced.

There is no occasion for discouragement as to the question of self-support. It is receiving great attention in these days. Something over Yen 1000. a year for three years ~~has~~ in the way of special contributions for the Dendo Gakusha has already been pledged. Mr. Osada says this represents but fifty gifts and that they have reason to expect similar gifts from one hundred others. The purpose of the leading men is to gradually raise money for taking over also the train-work, the support of many students and the local evangelistic work.

In my judgment, it is better to allow the Japanese, so long as they are really in earnest, to choose the road by which they will reach self-support, unless we find ourselves forced by theological considerations to withdraw from cooperation altogether.

There are other points in Mr. Noyes' letter which require comment, but I have no time and will ask

to suspend judgment. When the Deputation comes you will be able to look at these questions more in detail and perhaps in a better light than either Mr. Noyes or myself can give at this distance.

With sincere regards

Yours very truly

D. C. Greene.

P.S. A correspondent of the Chicago Record has just been in. He gave me a chance to say a few things, but I do not feel sure I shall care to stand security for his report. However, he told me that he had had interviews with the Vice Minister of Education and other high officials and that he had been surprised to hear their strongly favorable testimony to the value of the work of the missionaries. He said there was more or less criticism of our methods, but that they agreed that the work of the missionaries had been of ~~inestimable value to~~ "immeasurable" service to Japan. The word is the one the reporter used. It may be well to look out for this gentleman's letter. His name is William E. Curtis. D. C. G.

Chicago, June 29 '95.

Kyoto, Aug. 15th, 1895.

Rev. J. L. Barton, D. D.,
7 Montgomery Ave.,
San Francisco.

Dear Dr. Barton:-

Herewith two documents for the Deputation, prepared by Messrs. Cary & Allchin and myself as a committee of the Mission. In themselves alone, they may not furnish great light, yet as the work of an impartisan committee they may perhaps be of service as a points of departure, and in some measure, also, as a help to the systematizing of your deliberations.

Anything we can do either as a committee or as individuals in aiding your investigations shall be done.

As to the cholera, to which your attention has been called, judging by past epidemics, and I have been through several very severe ones, there will be little trouble from it in northern Japan at any time, and little in the south after October 15th, or Nov. 1st.

By visiting Sendai and Niigata first, and finally the Hokkaido if you choose to go so far north, you will be well out of the course of the epidemic and by the time you are ready to go to Kyoto the training

will have fairly begun. The abatement of the disease after cool weather sets in, usually the last of September, has been always quite rapid.

We shall expect to see you at our house as soon as you choose to come after landing in Yokohama. I shall meet you there, if I know of the arrival of the steamer soon enough and shall hope to take you all home with me to Tokyo. We can make you comfortable for the few days you will care to spend in Tokyo before starting for the interior. By taking Maebashi on your way to Niigata and crossing over from there to Sendai, you will be able to go right on to the Hokkaido, if you choose, or if not, you can return to Tokyo and either spend some little time studying the situation there, or go on to Kyōtō &c.

Kindly give our most cordial salutations to Drs. Bradford and Johnson and Mr. Ellison and extend to them the urgent invitation of Mrs. Green and myself to make our home their home while in the city.

Hoping soon to see you, I remain

Yours very truly

D. C. Greene.

Tokyo Aug. 15-95

reviews, etc.

(2)-Christian Activities;

b,-articles treating of special features of the social reform work of churches and other religious organizations, giving attention both to the theoretical aspects of the subject and to the history of recent undertakings; notes and book ~~(3)~~ reviews.

(3)- Devotional Articles.

This last department, I should regard as of great importance, though it would unquestionable prove especially difficult to conduct succesfully. In the second department, I intended to include missionary matter of various kinds.

Of course, the above programme looks ambitious, and it goes without saying that all of these departments must be but apologies of what we should be glad to see brought before our Japanese associates; but meagre as the treatment must inevitably be, we may hope that the periodical will be of value as indicating the faith, the hopes, and the courage of those who still hold to the essentials of the old theology.

For the present it will probably seem best to limit the matter mainly to reproductions of articles, in longer or shorter form according to the purpose in hand, which have appeared abroad, so as to add the weight of the name of an acknowledged authority to this thought and thus to make more sure of receiving attention. In practice it will probably be found more convenient to bring all the book reviews together, and doubtless other modifications of the plan will suggest themselves as the actual editing begins, but I take it the above analysis will in any case be found substantially correct.

It might seem, perhaps, that more or less of news, general news, might be included to advantage; but this would be impossible under the present press laws, without the deposit of yen, 500. as security

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It might seem, perhaps, that more or less of news, general news, might be included to advantage; but this would be impossible under the present press law, without the deposit of ~~[illegible]~~ yen, 300. as security

Tokyo, November 9th, 1895.

Rev. James L. Barton, D. D.,

Care, A. T. Hill, Esq., Kobe.

Dear Dr. Barton: -

In reply to your letter of the 5th, inst., regarding the proposed theological magazine, I am requested by the committee in charge of the project to write what I understand to be the purpose and probable cost of the enterprise. This statement will be sent to the other members of the committee and they will doubtless supplement it by such remarks of their own as may seem necessary.

The term, theological magazine, has been quite generally used in speaking of this proposed periodical, not so much because it was expected to be exclusively, perhaps not mainly, devoted to theology in its technical sense; but rather because the need of it was first suggested by the ultra liberal attitude of the quasi organ of the leaders of thought among the Kumi-ai Christians, the Rikugo Zasshi. The impression given by that magazine was that the usual theology of the evangelical churches of the West has no defence to make against modern criticism and that its leaders are dazed by the attacks made upon them. In view of all this, it seemed extremely important to provide the means for laying before the pastors and evangelists from month to month the more notable utterances of the acknowledged leaders of evangelical religion in the West; but it has never been supposed that the magazine would be limited to theological essays. It is my thought that the contents of the magazine would be about as follows: -

(1)-Theology;

a, - reproductions of important articles appearing in the more prominent theological reviews of America, Great Britain, and Germany; notes upon the progress of religious thought in the three countries mentioned; book

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against breaches of the press regulations. These regulations are interpreted with great strictness, so much so that last year, the publisher of the "Christian" was reprimanded for republishing from one of the dailies an account of the death of a Christian sergeant who manifested remarkable bravery.

For the first year the subscription list will probably be very small. I doubt if we can count on more than 200 on the average, though I should hope that it might double during the second year. Advertisements will bring in little or nothing. As such things go in Japan, no periodical with a circulation under 2000 can get enough for its advertisements to really pay the trouble of printing them. For several years the accounts of the "Christian" passed under my eye every month, and I about made up my mind that the direct financial return from the advertisements was not sufficient to defray the expense they entailed.

If this estimate of the income be correct, we cannot count on an income from Japanese sources of more than yen, 200. for the first year. The expenditures would be not far from the following:-

Salary of Japanese editor,	yen, 240.00.	~~yen, 240.00~~
Other editorial expenses, say,	240.00.	480.00.
Publishing expenses; printing, (printer's estimate, 400cop.)	220.00.	
postage, 30, agent, 30., incd. 5o.	110.00.	330.00.
Reserve		100.00.
		910.00
Estimated income,		200.00.
Net cost,		yen, 710.00.
Discount at 60%		284.00.
Net cost in U.S. gold,		$426.00.

The weak points in the above estimate are the items under the edi-

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If this estimate of the income be correct, we cannot count on an income from Japanese sources of more than yen. 200. for the first year. The expenditures would be not far from the following:-

Salary of Japanese editor,	yen. 240. 00.	
Other editorial expenses, say,	240. 00.	480. 00.
Publishing expenses: printing, (printer's estimate, 4000 copy)	220. 00.	
postage, 30, agent, 30., incd. 80.	110. 00.	330. 00.
Reserve		100. 00.
		910. 00
Estimated income,		200. 00.
Net cost,		yen. 710. 00.
Discount at 60%		284. 00.
Net cost in U.S. gold,		$426. 00.

The weak points in the above estimate are the items under the edi-

torial section and the yen, 50. for incidentals. If the various members of the mission do their part in preparing articles and send them to the editor in good Japanese dress, there could be considerable saving in the former, but I fear that in practice, there will be much difficulty here. In order to secure a hearing, we shall have to look pretty carefully after the literary quality of the magazine, and this means pretty generous compensation to our literary staff. The reserve is intended chiefly because of the absolute uncertainty about the subscription list. Besides the items given, there really should be added $25.00. gold for periodicals for the use of the editors and their assistants. This, however, could probably be arranged for by a more rigid application of the insurance principle to the other estimates.

As a result of the above calculations, I think the $400.00. asked for and conditionally granted by the Pru. Com. would be sufficient, provided the Com. would allow us to assume a discount of 55% instead of 60% as stated above; but I do not think it would be safe to start out, unless that amount can be assured.

There is a sufficient variety of talent in the Mission to enable us to make the enterprise successful, provided we can meet the bills. We should base great hopes upon the special knowledge already gained in several departments by some of our number and the utterances of the magazine ought to be looked to with respect as soon as it becomes generally known to the reading public, though we cannot hope for any rapid growth in the subscription list.

Yours very truly

(signed) D. C. Greene.

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Yours very truly

(signed) D.C. Greene.

Ans. 9.
Dr. Greene
Certificate
Jan.

Tokyo, November 9th, 1895.

Dear Dr. Barton: -

In writing you this morning, I took it for granted that you knew ~~you knew~~ the usual size of Japanese magazines, but it occurs to me that this was hardly a fair assumption on my part and so I add this note to say that my estimates contemplate a monthly magazine of fifty four pages about half an inch larger each way than this sheet would be if doubled in the middle, i. e., they are based upon a recent copy of the Rikugo Zasshi (The Cosmos) published by Mr. Harada and others, and at one time subsidized by the Board.

It may interest you to know a little more in detail the printer's estimates. They are as follows: -

300 copies of a monthly mag. per mensem,			yen, 16.60.
400 " do.		18.30.	18.80.
500 " "			20.60.
600 " "			22.90.

This proposal is from one of the largest and best offices in Tokyo and barring the fluctuations of the market can be relied upon.

Yours sincerely

(signed) D. C. Greene.

Editorial expenses,		
Editor's salary	240.00	
Other translators	240.00	480.00.
Publication, printing	220.00	
Postage 30., agent 30., incid. 50.	110.00	330.00
Reserve		40.00
Total	yen,	850.00
Estimated income		100.00
Net cost		750.00.
Discount at 60% (gold quotations)		300.00
Estimated cost in U.S. gold		450.00
Periodicals for use of editors		50.00 500.00.
Total.		$ 500.00

Tokyo, November 5th, 1898.

Dear Dr. Barton:-

In writing you this morning, I took it for granted that you knew ~~you knew~~ the usual size of Japanese magazines, but it occurs to me that this was hardly a fair assumption on my part, and so I add this note to say that my estimates contemplate a magazine of fifty four pages about half an inch larger each way than this sheet would be if doubled in the middle, i.e., they are based upon a recent copy of the Rikugo Zassshi (The Cosmos) published by Mr. Harada and others, and at one time subsidized by the Board.

It may interest you to know a little more in detail the printer's estimates. They are as follows:-

300 copies of a monthly mag.	or weekly	yen. 16.00.
400 " do.		18.00.
500 " "		20.00.
600 " "		22.00.

This proposal is from one of the largest and best offices in Tokyo and bearing the fluctuations of the market can be relied upon.

Yours sincerely

(signed) J.C. Ferris.

Magazine Scene

Dr. Barton

Tokyo, December 4th, 1895.

Rev. Jas. L. Barton, D. D.,

Yokohama.

Dear Dr. Barton: -

Referring to my letter of Nov. 9th, let me say that since that letter was written I have conferred with my colleagues on the committee in charge of the scheme for a theological magazine, Drs. Gordon and Learned, and now desire to submit a revised statement of the estimated cost of the enterprise. The previous estimate was intended to indicate the items represented by the gross sum of $400. asked sometime since by the Mission for this object. I knew at the time I wrote you that the sum was much too small, but thought that we might, perhaps, make it answer, if the exchange could be guaranteed. Later thought has convinced our committee that not less than $500. per annum will be needed for the early years of the magazine, or rather may be needed, and that the enterprise should not be begun unless we are prepared for such an expenditure. The revised estimates are as follows: -

Editorial expenses,			
Editor's salary	yen, 240.00		
Other translators	240.00	480.00.	
Publication, printing	220.00		
Postage, 30., agent 30., incid. 50.	110.00	330.00	
Reserve		40.00	
Total	yen,	850.00	
Estimated income		100.00	
Net cost		750.00.	
Discount at 60% (gold quotations)		300.00	
Estimated cost in U.S. gold 3 year claim		450.00	
Periodicals for use of editors		50.00	500.00.
Total -		$ 500.00	

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Estimated cost in U.S. gold		450. 00	
Periodicals for use of editors		50. 00	500. 00.

By way of explaining the item for the salary of an editor, I w'ld call attention to the fact that the magazine must be published in the name of a Japanese. This fact will not in the least limit the power of the Mission to control the magazine. There is no investment of money called for aside from the monthly bills and the worst which could possibly happen would be the temporary suspension of publication owing to the dismissal of the editor or publisher. No money would be advanced to either editor or publisher and they would have no power to incur debts on account of the magazine

This is I believe all that is needed to explain the recent action of the Mission asking for a larger grant in aid of the enterprise than the Committee ad Interim thought necessary at the time of their original request.

Should you desire further information, I shall be glad to furnish it so far as I may.

Yours sincerely

D. C. Greene.

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Yours sincerely

J. C. Ferguson

J. L. B.
Rec'd 1-10-95
Ans'd

Tkyo, December 13th, 1895.

Rev. James L. Barton, D. D.,

1 Somerset Street, Boston, U. S. A.

Dear Dr. Barton:-

As soon as I had time to copy the letter of the Deputation to the Kumi-ai Churches, I sent it to Mr. Harada and ask- him if he would be willing to translate it, as I wished to offer it to the Kirisuto Kyo Shimbun (The Christian) for publication. He was not in when my letter was delivered, but the next day I met him On my asking him if he were willing to translate the document, he inquired if I were in haste and gave me the impression that he was pressed for time. After alittle, however, the real difficulty came out. He was very much averse to having the letter published, because of the clause relating to the Doshisha, which he said constituted an attack on that institution which would call out a reply. He said that the clause in question was so worded as to give the impression that the Doshisha all this time had been lending its name to the American Board to enable it to hold property contrary to law. I told him that I did not think it would make that impression on foreign readers and that such was not the intention in writing the document. His manner was entirely courteous, but he was evidently much excited and intended, I think, to warn me that the publication meant war. I told him I would lay the matter before the missionaries at Kyoto and would delay publishing until I heard their opinion. Personally, I do not believe there is any use in trying to avoid the "war", but still I thought the Kyoto people and perhaps the C. A. I. ought to have a chance to consider the matter, for if war is declaredit will be bitter; but I am not unprepared for it.

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Your instructions as to publishing were definite enough, but I assume that if in the opinion of the C.A.I., it were best to refer the question of publishing back to you or the Pru. Com., you would wish us to do so. It is not yet time to hear from Kyoto, so I want to suggest that you do not publish the letter in America until I have time to report the view of the Kyoto brethren at least. This will not mean a delay of more than ten days.

By the way, I met today Mr. John C. Ballagh of the Presbyterian mission. He does not feel so sure as Mr. Loomis that their future is to be free from troubles. He thinks their mission is so arranging its policy as to insure an early break with the leading men among the Christians. This I take it confirms the view we all are inclined to accept that while our troubles may be a good deal accentuated by the character of the Kumamoto men, the real difficulty lies back of that band and will sooner or later be apparent in the work of all missions here which have attracted to themselves a considerable number of strong men.

We trust you had a comfortable voyage and that Mr. Cook improved noticeably on the voyage. It seemed to me there was much ground for hope in his remark to me that he was taking so kindly to the view that his depression might be the result of desease and might, therefore be expected to disappear as his disease was relieved.

We have treasured up many pleasant memories of your stay in Japan which we wish might have been longer. We trust the Pru. Com. will take as sympathetic a view of the situation as you all did and that the final decision may be one which will meet your approval. With very sincere regards from Mrs. Greene and myself, I remain yours faithfully

D. C. Greene

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D. C. Greene

Dec. 13 '95

J. L. B.
Rec'd 1-10-96
Ans'd 10

Tokyo, December 17th, 1895.

Rev. James L. Barton, D. D.,

1 Somerset Street, Boston, U. S. A.

Dear Dr. Barton:-

Since writing to you, I have been approached by Dr. Nakashima with regard to a plan for securing a settlement of the Doshisha matter. He says that a gentleman whom he declines to name, but who is evidently Judge Miyoshi, thinks the way is open for an amicable adjustment and he wanted to know what were the occasions of the disagreement between the Dept. and the Doshisha Trustees. I told him that as I understood the matter there were two important ~~questions unsettled~~ difficulties, (1)-the unwillingness of the Trustees to define the meaning of the term Christian as used in the constitution of the Doshisha, taken inconnection with their apparent indifference to the attacks upon evangelical Christianity by officers of the School; (2)-the assertion of the right, on the part of the Trustees, to charge rent for the houses occupied by missionaries residing in Kyoto and not connected with the Doshisha, and the expectation of ~~doing so~~ charging rent if the School needed the money. He asked the history of the houses and I told him my view of the case. ~~and~~ He expressed the opinion that we were justified in thinking that we ought to be allowed the right of occupancy for a term of years. He said also that he thought we were reasonably in asking a distinct statement of the principles represented by the School. He said that he thought there was hope enough of a satisfactory settlement to warrant him in asking a delay of the publication of the report of the Dept. He intimated, further, his idea of the way in which the settlement would, or might, come, namely, by the withdrawal of both Mr. Kozaki and Mr. Yuwasa from the Board of Trutees. I told

J. L. B.

Rec'd 1-10-96

Ans'd

Tokyo, December 17th, 1895.

Rev. James L. Barton, D. D.,

1 Somerset Street, Boston, U. S. A.

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him that neither the missionaries nor the Dept. would be willing to ask such a reorganization and had no desire to have them separated from the School, but simply thought they were making a serious mistake which we wanted to see remedied.

In view of his earnest request, I told him that I would ask for the postponement of the publication of the report and I accordingly do so. His sympathy was then very strongly with us and he said that he did not see why our plan for the property was not such that it could be published to all the world. There is no doubt that he and Mr. Miyoshi want to do everything in their power to prevent a break on such grounds. He said it would cause distrust of Japan on the part of the best people of America. A part of this remark he took from me, but he added of his own motion the words, "the best people of America too."

Yesterday Mr. Kozaki was in. We had a very friendly talk on theological questions which interested me a much. He seemed to take a fairly evangelical view of all the subjects we touched upon. We passed on to Doshisha affairs and finally to the property question. He said he thought proposition of the Trustees every way fair to the Board and that the only wish of the Trustees was to do the right thing. I told him I could not suggest any modification of the proposition of the Dept. and that the only thing left so far as I could see was for them to communicate anything further they might have to say to Boston; that the Dept.'s plan seemed to me generous and I did not see how anything more could be asked of the Board after all that had been done for the Doshisha and that I thought the public sentiment of the world would sustain the Board. He said that he on the contrary thoght the Dept. was running counter ~~to the~~

him that neither the missionaries nor the Dept. would be willing to ask such a reorganization and had no desire to have them separated from the School, but simply thought they were making a serious mistake which we wanted to see remedied.

In view of his earnest request I told him that I would ask for the postponement of the publication of the report and I accordingly do so. His sympathy was thoroughly strongly with us and he said that he did not see why our plan for the property was not such that it could be published to all the world. There is no doubt that he and Mr. Miyoshi want to do everything in their power to prevent a break on such grounds. He said it would cause distrust of Japan on the part of the best people of America. Part of this remark he took from me, but he added of his own motion the words, "the best people of America too."

Yesterday Mr. Kozaki was in. We had a very friendly talk on theological questions which interested me a much. He seemed to take a fairly evangelical view of all the subjects we touched upon. We passed on to Doshisha affairs and finally to the property question. He said he thought proposition of the Trustees every way fair to the Board and that the only wish of the Trustees was to do the right thing. I told him I could not suggest any modification of the proposition of the Dept. and that the only thing left so far as I could see was for them to communicate anything further they might have to say to Boston; that the Dept.'s plan seemed to me generous and I did not see how anything more could be asked of the Board after all that had been done for the Doshisha and that I think thought the public sentiment of the world would sustain the Board. He said that he on the contrary thoght the Dept. was running counter ~~to the~~

to what would prove to be the general public sentiment and that their, the Trustees, only anxiety was with regard to the reputation of the Board. I told him that we did not think there was cause alarm there, tho we naturally would have preferred ~~to have had~~ a private settlement, but not at all because of any distrust of the correctness of our position.

He spoke of his statement to Dr. Bradford(?) to the effect that the Trustees might consider a proposition for the return of the houses provided the missionaries would give the paper you spoke of. I felt obliged to remind him that the Dept. were not aware that that was a communication from the Trustees and that they did not see how at that stage they could act upon it.

At the dinner table he related with some gusto an account of certain talks he had with Dr. Washburn of Robert College regarding the policy of the Am. Board in Turkey while the guest of Mr. Blatchford and of Mr. Blatchford's unavailing effort to prevent his accepting Dr. W.'s testimony. He said that Dr. W. told him he was uncertain whether any real progress was being made in the evangelization of Turkey and he could not see that there was any prospect of any improvement in the policy of the Board. Of course, Mr. K. may misrepresent Dr. W., still I think that conversation did very much to confirm Mr. K.'s distrust of the Board and its policy and to accentuate his antagonism to us missionaries How could Dr. W. lend himself to such work? You may be sure that if a public controversy comes on, capital wil be made of that conversation for the sake of lessening the prestige of the Board and giving the impression that it ought to be fought on account of its illiberal methods as practiced not only in Japan but in Turkey and elsewhere.

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The general impression made upon me by this conversation was, as regards the prospect of co-operation, distinctly unfavorable, His prejudices are so deep rooted and expressed in such covert ways, especially by means of insinuations against those support the missionaries, that my respect for him was very much lowered. He disclaims all personal feeling, but his hostility to the generic missionary is far stronger than I supposed.

He is much thought of as a preacher and drew unusually large audiences three times last Sunday. ~~and~~ The Bancho Church would be delighted to get him back as its pastor. This is a part of Dr. N's hope. If at the head of that Church he would much good. He has been here for ~~[illegible]~~ more than two weeks and I think is trying to work up a scheme for an alliance between the new Kyoto University and the Doshisha.

I trust you will consider this effort on the part of Dr. N. and Mr. Miyoshi as a sufficient reason for delay in publishing the letter and that if you have not already given your report to the press, you will withhold it until you hear from me again, probably by the next mail. Kindly keep this matter, the matter of this letter, from the public for Dr. N. would grieve sadly if his name shoud be used in this connection, though I told him I must write it to you.

With sincere regards

Yours truly

D. C. Greene

P. S. I send you copies of the English edition of your letter to the Churches. It is in the hands of the missionaries, but they have been requested not to circulate it yet. Kindly keep your copies in safe hands until you hear

The general impression made upon me by this conversation was, as regards the prospect of co-operation, distinctly unfavorable. His prejudices are so deep rooted and expressed in such covert ways, especially by means of insinuations against those support the missionaries, that my respect for him was very much lowered. He disclaims all personal feeling, but his hostility to the generic missionary is far stronger than I supposed.

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With sincere regards

Yours truly

J. C. Ayres.

P.S. Just received the English edition of your letter Saturday. It is in the hands of the translators, but they have been requested not to commence it yet. Kindly keep your letter in safe hands until you hear

Tayto, Dec. 19.

J. L. B.
Rec'd 1-10-96
Ans'd. N

Tokyo, December 18th, 1895.

Rev. Jas. L. Barton, D. D.,

1 Somerset Street, Boston, U. S. A.

Dear Dr. Barton: -

Certain criticisms which have come in from other stations lead me to think that I may not have been quite so explicit as I ought to have been in my statement of my negotiations with Mr. Harada.

It seems to me that I carried out my instructions which were to offer the document to the Kirisuto Shimbun (The Christian) for publication. I asked the editor, Mr. Harada to print them, but he ~~mmm~~ objected. This objection was not contemplated in my instructions and introduced a new question, namely, what pressure shall I put upon him, or what kind of a protest shall I enter? This question I thought and still think I was in duty bound to refer to the C. A. I., or at least to the Kyoto Station. As to Mr. Atkinson's paper, which is the only other one in which I was instructed to have the letter published, it does not appear until next month and there was, and still is, ample time to bring it out if the C. A. I. so decide. The matter is now in their hands.

I spoke to you about the Japan Mail, and I understood you merely to assent without indicating any desire to have ~~it~~ the letter appear there, indeed, the impression I received was that you were rather in doubt about the wisdom of sending it to the Mail ~~it~~, but were willing to leave the matter to my judgment.

There is no further news.

Yours sincerely

D. C. Greene.

J. L. B.
Rec'd 1-1-96
Ans'd

Tokyo, December 18th, 1895.

Rev. Jas. L. Batton, D. D.,

1 Somerset Street, Boston, U. S. A.

Dear Dr. Batton:-

Certain criticisms which have come in from other stations lead me to think that I may not have been quite so explicit as I ought to have been in my statement of my negotiations with Mr. Harada.

It seems to me that I carried out my instructions which were to offer the document to the Kirisuto Shimbun (The Christian) for publication. I asked the editor, Mr. Harada to print them, but he objected. This objection was not contemplated in my instructions and introduced a new question, namely, what pressure shall I put upon him, or what kind of a protest shall I enter? This question I thought and still think I was in duty bound to refer to the C. A. I., or at least to the Kyoto Station. As to Mr. Atkinson's paper, which is the only other one in which I was instructed to have the letter published, it does not appear until next month and there was and still is, ample time to bring it out if the C. A. I. so decide. The matter is now in their hands.

Tokyo, Dec. 18, 95

I spoke to you about the Japan Mail, and I understood you merely to assent without indicating any desire to have it appear there, indeed, the impression I received was that you were rather in doubt about it, but were willing to leave the matter to my judgment.

There is no further news.

Yours sincerely

B. C. Swan

J. L. B.
Rec'd 1-17-96
Ans'd

Tokyo, Ichigaya, December 19th, 1895.

Dear Mr. Harada:-

Referring to our conversation of last Thursday, I would say that, not wishing to seem arbitrary even in a matter to my own mind quite plain, I consulted colleagues from several stations and we are all agreed that we cannot express an opinion as to the expediency of publishing the letter from the Deputation to the Kumi-ai Churches. The original letter with the autograph signatures of the respective members of the Deputation was handed you by my clerk on the 11th inst. acting as the messenger of the Deputation who alone are responsible for the contents of the letter. It is now in your hands to be transmitted to the Churches as you may deem fitting.

It is true that I was instructed to arrange with you as editor of the Kirisuto Kyo Shimbun for its publication and the Deputation authorized me to meet the expense of translation, with the understanding that the translation would pass under my eye. They did not intend, however, that either I personally, or the Mission, should assume any further responsibility. We must, accordingly, leave the publication in the Kirisuto Kyo Shimbun entirely to your judgment. As to the time when the letter will appear in the Kobe paper, I cannot at this writing say. It will depend upon the decision of the Committee ad Interim of our Mission in consultation with the editor of that journal.

For the use of the Mission, I have had a small edition of the English original struck off and I send herewith twenty copies, thinking they may be a convenience to you and the other members of the Standing Committee of the Kumi-ai Churches.

In closing let me say how deeply I regret the serious differences of opinion which have arisen between us missionaries and you our associates of so many years' standing. It is our unceasing prayer that in some way even these differences, painful though they are to you and to us alike, may be made tributary to that Kingdom which we all love better than life.

With the assurance of my most sincere regard, I remain, dear Mr. Harada,

Yours faithfully

(signed) D. C. Greene.

J. I. B.
Rec'd 1-1-96
Ans'd

Tokyo, December 12th, 1895.

Rev. Jas. L. Batton, D. D.,

1 Somerset Street, Boston, U. S. A.

Dear Dr. Batton: -

Certain criticisms which have come in from other stations lead me to think that I may not have been quite so explicit as I ought to have been in my statement of my negotiations with Mr. Harada.

It seems to me that I carried out my instructions which were to offer the document to the Kirisuto Shimbun (The Christian) for publication. I asked the editor, Mr. Harada to print them, but he objected. This objection was not contemplated in my instructions and introduced a new question, namely, what pressure shall I put upon him, or what kind of a protest shall I enter? This question I thought and still think I was in duty bound to refer to the C. A. I., or at least to the Kyoto Station. As to Mr. Atkinson's paper, which is the only other one in which I was instructed to have the letter published, it does not appear until next month and there was and still is, ample time to bring it out if the C. A. I. so decide. The matter is now in their hands.

Tokyo, Dec. 12. 95

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There is no further news.

Yours sincerely

J. C. Ballagh

J. L. B.
Rec'd 1-17-96
Ans'd

Tokyo, Ichigaya, December 19th, 1895.

Dear Mr. Harada:-

Referring to our conversation of last Thursday, I would say that, not wishing to seem arbitrary even in a matter to my own mind quite plain, I consulted colleagues from several stations and we are all agreed that we cannot express an opinion as to the expediency of publishing the letter from the Deputation to the Kumi-ai Churches. The original letter with the autograph signatures of the respective members of the Deputation was handed you by my clerk on the 11th inst. acting as the messenger of the Deputation who alone are responsible for the contents of the letter. It is now in your hands to be transmitted to the Churches as you may deem fitting.

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With the assurance of my most sincere regard, I remain, dear Mr. Harada,

Yours faithfully

(signed) D. C. Greene.

Tokyo, Dec. 19, '35.

Rev. Harada

Tokyo, December 18th, 1935.

Dear Mr. Harada:-

Referring to our conversation of last Thursday, I would say that, not wishing to seem arbitrary even in a matter to my own mind quite plain, I consulted colleagues from several stations and we are all agreed that we cannot express an opinion as to the expediency of publishing the letter from the Deputation to the Kumi-ai Churches. The original letter with the auto-graph signatures of the respective members of the Deputation was handed by my clerk on the 11th inst. acting as the messenger of the Deputation who alone are responsible for the contents of the letter. It is now in your hands to be transmitted to the Churches as you may deem fitting.

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With the assurance of my most sincere regard, I remain, dear Mr. Harada,

Yours faithfully

(signed) D. C. Greene.

J. L. B.
Rec'd 1-17-96
Ans'd

Tokyo, December 20th, 1895.

(2)

Dear Dr. Learned:-

Mr. Kono has just been in. It seems that he happened to call at Mr. Harada's this morning and heard from him of my letter of yesterday and received a copy of the Dept's letter. Then they both went to see Dr. Nakashima. According to Mr. Harada's statement to Dr. N. and Mr Kono, the Doshisha Trustees offered to settle with the Dept. on the basis of an arrangement by which the houses in Kyoto, five of them, should be held subject to the use of the Board's missionaries who might not be acting as teachers in the Doshisha, at a rent large enough to cover taxes and other similar expense, that is, one which should yield no material gain to the Doshisha, and should be calculated upon the same principle as the rent of the houses outside of Kyoto, and that this arrangement said continue for a term of years. Mr. H. said that Mr. Kozaki told him this and that he told the same thing to the company assembled at the recent Dosokwai in Tokyo. He said that Mr. K. expressly disavowed the purpose on the part of the Trustees to charge any different rent for the Kyto houses from that charged for the houses outside of Kyoto. Mr. Kono said that Mr. Harada ~~acknowledged~~ denied as ~~freely~~ clearly as any one the moral right of the Trustees to make gain from those houses, and said that as for himself, he regarded, or would regard the attempt to make gain from the rent as not only immoral but as contrary to common sense. Mr. Kozaki's idea seemed to be that four houses would be needed for the foreign teachers so long as the Board aided the Doshisha and that five would be all that we should require for the use of missionaries not connected with the Doshisha. Of course I knew nothing about the numerical analysis, but in other respects the plan seems pretty much identical with that of the ~~Doshisha~~ Syndicate. I asked him if the Doshisha would be willing to

J. L. B.
Rec'd 12-17-96
Ans'd

Tokyo, December 20th, 1896.

Dear Dr. Learned:-

Mr. Kono has just been in. It seems that he happened to call at Mr. Harada's this morning and heard from him of my letter of yesterday and received a copy of the Dept's letter. Then they both went to see Dr. Harashima. According to Mr. Harada's statement to Dr. H. and Mr Kono, the Doshisha Trustees offered to settle with the Dept. on basis of an arrangement by which the houses in Kyoto, five of them, should be held subject to the use of the Board's missionaries who might not be acting as teachers in the Doshisha, at a rent large enough to cover taxes and other similar expenses, that is, one which should yield no material gain to the Doshisha, and should be calculated upon the same principle as the rent of the houses outside of Kyoto, and that this arrangement said continue for a term of years. Mr. H. said that Mr. Kozaki told him this and that he told the same thing to the company assembled at the recent Dosokwai in Tokyo. He said that Mr. K. expressly disavowed the purpose on the part of the Trustees to charge any different rent for the Kyto houses from that charged for the houses outside of Kyoto. Mr. Kono said that Mr. Harada ~~acknowledged~~ claimed as ~~freely~~ clearly as any one the moral right of the Trustees to make gain from those houses, and said that as for himself, he regarded, or would regard the attempt to make gain from the rent as not only immoral but as contrary to common sense. Mr. Kozaki's idea seemed to be that four houses would be needed for the foreign teachers so long as the Board aided the Doshisha and that five would be all that we should require for the use of missionaries not connected with the Doshisha. Of course I know nothing about the numerical analysis, but in other respects the plan seems pretty much identical with that of the ~~Doshisha~~ Dosokwai. I asked him if the Doshisha would be willing to

to state this proposal in writing and said if they would we shld be ready to transmit it to the Board. He said he could not speak for the Trustees, but thought there should be no hesitation about doing so. Mr. Kono thinks the whole difficulty comes from the failure of Mr. Kozaki to understand the Dept. on the one hand and to put into intelligible shape the propositions of Mr. Yuwasa on the other. Wheth this is thetrue explanation, or whether Mr. Kozaki, has forgotten, or whether he has weakened, I will not attempt to decide, but he has made Mr. Harada and through him Mr. Kone and Dr. Nakashima believe that the Trustees never intended to give the Dept. the impression that they claimed the moral right to charge rent other than nominal for the Doshisha houses not occupied by the foreign teachers. The ~~mm~~ question of the rent to be charged those not members of our Mission and the disposition of the money received from that source was not touched in our conversation. I am very glad of this, for I do not think I have heard the opinion of the Dept upon it.

Mr. Kono wanted to know whether the Dept would withdraw the letter, or rather the clause objected to, if their view, the Dept's view, was accepted by the Trustees. I told him, I did not ~~thinkmmm~~ doubt they would, certainly they would if it should be proved that it was written under a misapprehension. He then wanted to know if the clause could not be erased any way. I told that that was a subject upon which I had no right to enter, but Imight say that some sort of a public statement must be given; that it was a public matter and like all the ~~mm~~ affairs ~~mm~~ of the Board must be discussed in public He left me very sanguine that, it would be found that there was no very serious difference of opinion between the Dept and the Trustees, but only a misunderstanding which was susceptible of easy ~~mmm~~ explanation.

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J. L. B.
Rec'd 1-17-96
Ans'd 18

Tokyo, December 20th, 1895.

Dr. Learned, December 20th. (3)

Mr. Ito wanted me to write you at once, as Mr. Kozaki has returned to Kyoto, and see if something could not be done secure an explanation and I write in fulfilment of that promise. I do not take stock in the misunderstanding theory, but as long as so many Japanese do, I think we had better not make the road harder than necessary for them to back down. What you can do I do not attempt to suggest. He wanted to know whether we were intending to publish the letter right away. I told him I had asked the Mission not to publish while the attempt was being made to explain things, and that I did not think it would be published until there was a reasonable opportunity given for the Trustees to state their real purpose and intent and that I had written to Boston the same request.

Mr. Kono agrees with us that Mr. Ukita ought not to remain in the Doshisha if he feels constrained to keep the pot a boiling.

The future will prove, I presume that Mr. K. Ozaki is one man with Mr. Y at his elbow and quite another when he is under Mr. Miyoshi's roof, but it is barely possible that he has heard enough here to satisfy him that the original programme will not justify itself to the judgment of his Tokyo friends. No one could be more outspoken than Mr. Kono.

Yours hastily

(signed) D. C. Greene.

Dr. Learned, December 20th. (3)

Mr. Wanted me to write you at once, as Mr. Konoki has returned to Kyoto, and sees if something could not be done secure an explanation and I write in fulfilment of that promise. I do not take stock in the misunderstanding theory, but as long as so many Japanese do, I think we had better not make the road harder than necessary for them to back down. What you can do I do not attempt to suggest. He wanted to know whether we were interesting to publish the letter right away. I told him I had asked the Mission not to publish while the attempt was being made to explain things, and that I did not think it would be published until there was a reasonable opportunity given for the Trustees to state their real purpose and intent and that I had written to Boston the same request.

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Yours heartily

(signed) D. C. Greene.

Dr. Learned
Tokyo
Dec. 20, 1902

J. L. B.
Rec'd 1-17-96
Ans'd 18

Tokyo, December 26th, 1895.

Rev. Jas. L. Barton, D. D.,

1 Somerset Street, Boston, U. S. A.

Dear Dr. Barton: -

Since writing you last, I have been interviewed by several Japanese with reference to Doshisha matters. I enclose a letter to Dr. Learned which gives an account of one of them, namely, that of Mr. Kono, one of the very best of our Japanese friends. You met him at the Tokyo reception, but I think not elsewhere. He is a graduate of Victoria College, formerly of Coburg, Canada, but now I think of Toronto. He is engaged in oil refining, but is a member of the local evangelistic committee with which I am cooperating and has been of no little service. The other enclosure will explain itself. It is my formal letter to Mr. Harada, as representative of the Sokwai, or General Conference. In view of some misunderstanding on the partof some of the mission, not on Mr. Harada's, it was desirable to have a record of the delivery of the letter to the Churches, and so I wrote to Mr. H. as you will see and forwarded a copy to each station of the mission.

But to return to the interviews, Mr. Harada called two days after Mr. Kono and gave his version of Mr. Kozaki's statement of the proposition of the Trustees to the Dept. It was the same as Mr. Kono's save that, it explained what the Trustees meant by a "nominal rent," namely, one not above yen, 150. per ann. I explained to him, that considering the cheapness of land and buildings in Kyoto, while it wld be very cheap as rent, it was much higher than the rate charged on the houses outside. However, he thought it a reasonable offer. Dr. Nakashima, too, whom I saw later, took the same view and said that it came so near to the arrangement for the other houses that it wld not do to contest it, though he thought that the Trustees w'ld with little doubt put the limit down to yen, 100. You will know how near

J. L. B.
Rec'd 1-17-96
Ans'd

Tokyo, December 28th, 1895.

Rev. Jas. L. Barton, D. D.,

1 Somerset Street, Boston, U. S. A.

Dear Dr. Barton:-

Since writing you last, I have been interviewed by several Japanese with reference to Doshisha matters. I enclose a letter to Dr. Learned which gives an account of one of them, namely, that of Mr. Kono, one of the very best of our Japanese friends. You met him at the Tokyo reception, but I think not elsewhere. He is a graduate of Victoria College, formerly of Coburg, Canada, but now I think of Toronto. He is engaged in oil refining, but is a member of the local evangelistic committee with which I am cooperating and has been of no little service. The other enclosure will explain itself. It is my formal letter to Mr. Harada, as representative of the Sokwai, or General Conference. In view of some misunderstanding on the part of some of the mission, not on Mr. Harada's, it was desirable to have a record of the delivery of the letter to the Committee, and so I wrote to Mr. H. as you will see and forwarded a copy to each station of the mission.

But to return to the interviews, Mr. Harada called two days after Mr. Kono and gave his version of Mr. Kozaki's statement of the position of the Trustees to the Dept. It was the same as Mr. Kono's save that, it explained what the Trustees meant by a nominal rent, namely, one not above yen, 100. per ann. I explained to him, that considering the cheapness of land and buildings in Kyoto, while it wld be very cheap as rent, it was much higher than the rate charged on the houses outside. However, he thought it a reasonable offer. Dr. Nakashima, too, whom I saw later, took the same view and said that it came so near to the arrangement for the other houses that it wld not do to contest it, though he thought that the Trustees w'ld with little doubt put the limit down to yen, 100. You will know how near

this comes to what you heard from the Trustees. It is not merely what Mr. Harada accepts, as the proposition of the Trustees, but it was formally announced as such to the Tokyo Alumni meeting, and may, therefore, be regarded as representing their present position. If the so-called nominal rent should be put at one hundred yen, the plan would not vary much, practically, from what I understood to be your proposition, for certainly the Board will never have even five families living in Kyoto and not conected with the Doshisha. Even if the rent should be put as high as yen, 150. the per ann. charge would be so small that I fear the impression might go abroad that an unfortunate place for the struggle with the Doshisha had been chosen. Certainly, this will be the judgment of such good friends as Dr. Nakashima and Judge Miyoshi. You will agree that an appeal to the Japanese Christians will amount to nothing if the convicti tion of these men is against us; for our policy must be one which can be justified to the judgment of the best of the Christians. I tried to explain to Dr. N. that it was not so much the money we were contending for, as the principle involved; but in view of the arrangement made for the outside houses, it is difficult to make any Japanese see the importance of the principle, and he almost inevitably gets the impression that it is after all merely a haggling about an extra charge of about yen, 250. per ann.. I am writing freely of the way the matter strikes the very best Japanese. You know that my sympathies are with you, but I feel strongly the importance of keeping the confidence of the men of whom I write. Dr. Nakashima says plainly that he thinks you ought not to have made any public statement about the Doshisha, until you had made an effort to secure a reference of the points in dispute to a board of arbitration. He urges very strongly that the letter be not published at present and that a board of arbitration be now asked for. He sug-
~~gests~~

D. C. Greene.

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gests that the board be constituted of one Japanese and one American and that they agree in some way upon a third. The plan strikes me favorably and I should like to see a German called on to act as the referee. In that case, I should wish to have not merely the matter of the property taken up but certain other questions formulated and submitted. Dr. N. has in mind, apparently a board composed of lawyers and says there are lawyers enough who are either Christians or in sympathy with the Christian movement to make them ready to act in this matter. My own preference would be for a board of business men. There might be difficulty in getting American business men who are at once Christians and of high social standing, but there are several Englishmen who would undoubtedly serve and whose service would, I think, be most helpful, because it would give us one man at least in the community who would know enough of our work to be interested in it afterwards. I think a German might be found also. This thought of appealing to arbitration has been in my mind for a long time. There would be some advantage in having the referee a Japanese, but I think there would be a kindof eclat about such a cosmopolitan board which would render it acceptable to the Japanese, while it would almost inevitably be more favorable to the Board.

It is right that you should know what is being said and so I write. So far as I can judge there is no prospect of Judge Miyoshi's taking up the matter. Mr. Kozaki evidently persuaded him that the time had not come for that yet, that the differences of opinion were too unimportant to render it worth while for him to interfere. This is a most discouraging feature of the situation--no one seems to realize the grvity of the difficulties which confront us. I do not see how we can long continue cooperation, but in closing up affairs, I want to see no stone unturned to make it evident that we have done all we could to save a rupture. Yours hastily

D. C. Greene.

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J. C. Ferris

Tokyo, Dec. 26, '98.

J. L. B.
Rec'd 1-27-96
Ans'd

Tokyo, December 31st, 1895.

Rev. J. L. Barton, D. D.,

1 Somerset Street, Boston, U. S. A.

Dear Dr. Barton: -

Since writing you last, the translation of the Letter to the Kumi-ai Churches has been submitted to meby Mr. Harada and, he has agreed to write out a copy for Mr. Atkinson's paper. He tells me the Standing Committee of the Kumi-ai Churches have the question of publication under advisement. Probably it wil appear in the Kirisuto Kyo Shimbun before long.

What kind of a note the Trustees will append to it remains to be seen, though I judge an effort will be made to show that there is no difference in principle between the proposition made by the Deputation and that of themselves, but merely one of a comparatively small sum of money. They will probably say that the maximum rent which they propose to ask for any house in Kyoto, is the nearest round sum to the maximum rent asked for outside houses, an arrangement acquiesced in by the Deputation, namely, yen, 150., in the one case and yen, 144. in the other. The thought is, apparently, to grade the Kyoto houses and charge a less sum for the smaller and older houses. Looking at the matter in this light, I think they will say that the sum of money at stake is very small, something less than yen, 30. I write this so that you may be thinking of the matter and be ready to say whatever you may think necessary to say to make the principle at stake perfectly clear to all.

It does not appear probable that anything more will be done by Dr. Nakashima and his friend to bring the Trustees to a better mind

A very excellent youngman, a graduate of the Agricultural Dept. of the Imp. University has been engaged as instructor in chemistry for the Harris School. Both he and his wife are members of the Bancho

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Church and very useful members too.

Jan. 4th, 1896.

The plan for the magazine seems to strike every one favorably and I hope it may be all that is hopedfor. It is nearly certain that Mr. Murata, formerly the pastor of the Shijo Church in Kyoto, will be the Japanese editor.

I sent you by the last mail a copy of the prospectus of an English magazine soon to be published under Japanese auspices. I have been asked to contribute now and then and also to help in the editing. In return for this assistance, the proprietors have promised to assist me in translation work for our magazine. I think this plan will work well and I shall not be sorry to have a chance now and then to say my say to the audience which this new monthly will furnish.

Our New Year's celebrations are about over. I have taken out or sent out about 130 cards and have so far received about 90--probably the number will rise above 100 before the season closes.

With sincere regards, I remain

Yours very truly

D. C. Greene.

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Our New Year's celebrations are about over. I have taken out or sent out about 130 cards and have so far received about 80--probably the number will rise above 100 before the season closes.

With sincere regards, I remain

Yours very truly

B. C. Harris

Yokogo. Dec. 31, 1895.

J. L. B.
rec'd 3-11-96
ans'd 4-1

22 Naka no Cho, Ichigaya, Tokyo,

February 14th, 1896.

Rev. J. L. Barton, D. D.,

1 Somerset Street, Boston, Mass., U. S. A.

Dear Dr. Barton: -

We were very much pained to hear by the last mail of the death of Dr. Clark, none the less pained that we were not unprepared for it by what we had previously heard, and yet the change must have been even from a less than Christian point of view a great relief to him. It is a pleasure to read the commendations of his many friends and to be reminded of the large place accorded him in the affection of his friends and associates. He will have an important and most honorable place in the history of missions. I think he perceived more clearly than most the true relation of education and eleemosynary work to evangelization, and while he did not always carry the Prudential Committee with him in matters of detail, he exerted a most healthful influence on their decisions.

In your last letter you did not refer to the theo. magazine, and of course your mind was full of other matters which claimed more immediate attention, but do not forget that that enterprise needs an early decision. Our editor elect is waiting anxiously to know when he can begin and I am afraid we may lose him unless we can begin soon.

When the decision is made, kindly see that the following periodicals are sent promptly as ordered, but on no account have them ordered before a favorable decision is reached for we shall have no money with which to pay the bill.

On second thought, I have concluded to give the list on a separate sheet. With sincere regards, Yours truly

D. C. Greene.

Tokyo, Dec. 31, 1896

22 Yaka no Cho, Ichigaya, Tokyo,

February 14th, 1898.

Rev. G. L. Barton, D. D.,

1 Somerset Street, Boston, Mass., U. S. A.

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On second thought, I have concluded to give the list on a separate sheet. With sincere regards, Yours truly

D. C. Greene.

J. L. B.
Rec'd 3-16-96
Ans'd 4-1

Tokyo, Feb. 27th, 1896.

Rev. J. L. Batten, D.D.,
15 Summit St.,
Boston, U.S.A.

Dear Dr. Batten:—

Your two letters of Jan. 10th and 21st, respectively, were duly received. There have been no new developments since I wrote you last, so far as the relations of the Board with Dr. Ohishi are concerned. The Nagoya people doubtless keep you informed of what takes place there. Mr. Hanada has just accepted a call to the

Tokyo, Feb. 27, 96

Hebrew Church in Kyoto and I think left today for Kyoto. Mr. Ebina has come out quite plainly in a published sermon with the statement that the rejection of the doctrine of the personality of God marks a real advance, analogous to that for Judaism to Xty. I think this grows out of a kind of divorce of the theoretical belief for the practical working faith — a kind of neo-Platonic pantheism.

Mr. Albrecht has succeeded in getting the promise of contributions to a proposed theo. magazine from Profs. Weiss & Schlatter and Court Preacher Stöcker. I am in hopes of having, for a time, an article per month.

Sacramento Mar. 14th, 1896.

I am sorry we could not get the magazine started earlier, but hope the mails now due may bring us information of a favorable decision by the committee.

The cut-down will give us much trouble. The 10 o/o for the salaries is reasonable under the circumstances, but it will come hard especially in view of the gradually rising of exchange. In one case it amounts to a reduction of $283.00 gold within about two years & it brings many a financial puzzle.

Mrs. Green's health is far from satisfactory and I fear I may be forced to ask for permission to

them home; but I hope not, es-
pecially if the magazine is started.
On a/c. of the children, too, it would
be very inconvenient to go now, but
she is so much worn and takes so
much to heart the troubles of these
troublous times, that I sometimes
fear that she cannot hold out much
longer. She is much interested
in the magazine project and
her interest in that will be in
some degree a help to her.

With sincere regards

Yours truly

D. C. Greene.

Tokyo, Feb. 21, 1900

J. L. B.
Rec'd. 4-3-96
Ans'd. 4-9

Tokyo. Mar. 14th, 1896.

Rev. J. L. Barton, D.D.,
1 Somerset Street,
Boston, U.S.A.

Dear Dr. Barton:—

I have read the report of the Deputation with much interest. While I am sorry that you did not take a position rather nearer that advocated by Mr. Cary and myself at Mission meeting, as regards the matter of withdrawing aid, I find myself in close accord with the Deputation in other matters. There is little in it which the leading Japanese can find fault with, for your statements are no stronger than their own

Tokyo. Feb. 27, 96

on the most ~~sensitive~~ delicate subjects, unless it be the Doshisha property, and even then, they are allowed to be the main to speak for themselves.

I do not really see how or can provide for the publication of the report here in Japan. It is desirable that the Japanese Xns see it, but I am not sure that it would be wise to make a special ~~note~~ pamphlet of it and distribute it, as we did our pastoral letter eighteen months ago. It is a pity that the Kiriisuto Kyo Shimbun is not more anxious to publish such matters. Possibly the report may be published there. It is not unlikely that it will be copied from the home papers into the Presby Church or Methodist papers here. If so, the Kumiai paper will have to publish.

I find our Acting Secretary of Legation, Mr. Bonsal, who seems to be a very competent official, was in Spain during the latter part of our negotiations with the Spanish Govt. regarding Ponape. He told me that he followed his instructions, but that he was not satisfied with the course of the State Dept., which seemed to him not strong enough to meet the demands of the case. He spoke very pleasantly of his correspondence with Dr. Smith and was evidently much gratified to receive his letter of thanks. He is Second Secretary here, but the First Secretary is temporarily away.

I send by this mail a copy of "The Far East," an English journal under Jap. control. All the matter from Japanese sources passes under my eye and I also read the proof. It is considerable work but just more I can do well. I have allowed myself to be persuaded to use

a book on Formosa through the press. This will bring in some little remuneration, which I shall be glad to place at the disposal of the Evangelistic account. The author, Mr. Davidson, has a general letter of introduction from Dr. Judson Smith, and he has shown so much interest in mission work that I think it will pay to help him. According to the best calculation we can make, this work will occupy about two hours a day for, say, two months, and I suppose it will bring in somewhere about $1,500 gold. If I understand him, he intends to pay me (10) ten dollars (a tael gold) per copy. It will be illustrated with Heliotypes and, it is thought will have a large sale throughout the East. It will be copyrighted in America but I do not understand that I shall have any interest in the American edition.

With sincere regards
Yours truly D. C. Greene.

Judson Smith, Mar. 14, 96

J. L. B.
Rec'd 4-30-96
Ans'd 5-1

not business.

Tokyo, April 8th 1896.

Rev. J. L. Barton, D. D.,
1 Somerset-Street,
Boston, U. S. A.

Dear Dr. Barton:-

May I trouble you to ask from the Bd. Com. permission for me to overdraw on my salary a/c. during the current half year to the extent of (¥7500) seventy five dollars gold?

The notice of the reduction in our salaries did not reach me until March 18th and by that time my plans were so far laid that it was extremely difficult to bring my first half year's expenses within my salary. One large element in the difficulty was the disposition which fell on Longstreet in

Tokyo, Mich. 14, '96

losing his expected income for this his Senior year in College. Another difficulty was in larger orders from Boston than I had ever entertained when I had known of the reduction, and which could not be recalled. I can straighten this matter out by the end of the year, but not before June 30th.

The other matter, for some years past, in order to enable Mrs. Spencer to devote more time to her work for the Churches and the Women, an appropriation of $200. has been regularly made by the Women's Board, and this has been devoted to paying the School expenses of the Children. Last Summer, at my own suggestion this was placed at a reduction of 10% at $180.00. ~~Bya~~ This sum was placed by our Finance Committee in the Salary bal-

Tokyo, April 15/96.

and so shared the 10% reduction. It seems hardly fair that this double reduction should be made, especially since, had the appropriation been made as usual by the Women's Board, there would have been no further reduction. It is not of great moment, only $18.00, but I send appropriation figures close figuring.

I should be glad if you could manage to have this $18.00 added to the original appropriation.

The estimate for my salary was made up as follows:-

Salary proper	$1,100.
Children 2, 400, 150.	550.
Health travel (so-called)	65.
Special to enable him to spend summer to engage in Bible work	120.
	1885.
One daughter in U.S.,	140.
	$2,025.

Salary for 96
$1732.50
9.
1822.50

Forward 2,025.00

Reduction 10% 202.50

1822.50 + 18 = $1840.50

These figures will enable you to identify the claims and the books of the Women's Board as well as those of Mr. Wiggin with the $200 additional grant for Mrs. Spencer for which the appropriation of $180. asked is a substitute.

Dr. Leonard informs me that he has called attention to the mistake by which my salary estimate was put at $1,000. instead of $1,100. Between these various difficulties I have been rather hard put to bail the past quarter. Kindly give these matters your early attention so that I can have the benefit as soon as possible.

Yours very truly

D. C. Spencer.

Sept. 8, 96.

Tokyo, April 15/96.

J. L. B.
Rec'd 5-4-96
Ans'd 7-13

Rev. J. L. Barton, D.D.,

1 Somerset Street,

Boston, U.S.A.

Dear Dr. Barton:—

Many thanks for your favor of Mch 2nd of February, announcing the action of the Bd. Com. authorizing the starting of our review. I note what you write of the character of the Review and myself think there is some danger of its intellectual elevation being too prominent and this may perhaps be guarded against thus by emphasizing

Tokyo April 8, 96

the department devoted to the
X in life. I hope to insert an-
long the sermon by Dr. Gordon
which you so kindly sent me
by the last mail and which I
have read with much interest.
We hope to publish the first number
in June or July. We might publish
earlier, but I want to get material
enough on hand to make it possible
to work without a too heavy strain
pressure during the printing stage.
Mrs. Green is feeling very weary
and I fear we may be obliged before
long to ask for a furlough. Indeed I
have sometimes queried whether we
ought not to have gone this spring.

However, neither of us wish to go now if it can possibly be avoided, partly on the ground of the work here, and partly because of family reasons. One does not like to withdraw at this critical period of our mission history, when so much is hanging upon the decisions of this year and the next. This is truly would be a great trial. Again, I am intimated in the Review and would be glad to make it any special work during the next period of my missionary life, but if I stay here before it is well started and the demands of its life become fully well worn, it would hardly be just to any substitute to ask him to do the pioneering and then hand the easier work of the future over to me. As to good family matters, this year, barring

Mrs. Green's health out of account for the moment, is by no means a fitting time for us to go home. Our friend Dr is in Europe and will not return until June 1897. and our two youngest children ~~are~~ we should like to keep with us longer than will I fear be possible if we go home either this year or next, so we shall not ask for leave of absence if we can possibly avoid it; but unless Mrs. Green is able to get a more decided rest than now seems possible in Japan, I fear we may have to ask for permission to return to America in the fall. If it does come to this, perhaps I can get the Review into such shape that I can edit from America, leaving to someone else little more than the routine work.

From your experience in Turkey you can understand, I doubt, the great strain which comes upon us from the constant agitation in which we live. The theological unrest alone is a great trial to every really thoughtful man or woman, but when along with that there is this constant sense of wrong which grows out of the Bosphorus and similar controversies, it makes a burden hard to bear. I think Mrs. Green is oppressed by this burden and needs a relief which I do not know how to secure for her here. To make things worse the problem of domestic service has suddenly become serious. This is said to be owing to the sudden rise of the numerous cotton and cotton mills which make an unusual demand for the class of labor which would otherwise seek service in families. Wholesome servants are to be had, and too often allow

getting unsatisfactory. Just now we are without house servants and without prospect of getting any. We have usually had no difficulty in getting and keeping servants, but just now when we need them most, we are unable to get any think can be depended on. Probably we shall see the end of our troubles before long.

With kindest regards

Yours very truly

D. C. Lyon.

Tokyo, Apr. 15. 96.

J. L. B.
Rec'd
Ans'd 7-13-96

Tokyo, April 27/96.

Rev. J. L. Barton, D.D.,
1 Somerset-Street,
Boston, U.S.A.

Dear Dr. Barton:-

Many thanks for the copy of the December No. of the Biblical World, and the letter which announced it, which I had received and so cannot refer to it as I write. I am having Prof. Scott's article translated and think it will be a good article.

I think we of course for any random about the Editor of the Magazine, the only loss possible would be in the disappointment of some earnest, authorized writer, who perhaps has written something expecting to see it in the Magazine.

in two in publication. The former is not probable and could occur but once. The second may occur, but I shall guard against it by keeping at least one month's material on hand, and generally I hope about two months' supply.

Our present plan is to publish the first no. in June.

Last Friday I had an interview with a Mr. Blathwayt, a correspondent of the "Daily News" of London. He was introduced by Sir Ernest Satow and Capt. Brinkley of the Japan Mail. He expressed himself as studying the subject of Missions. He had had interviews with Sir Ernest and Capt. Brinkley and also with Marquis Itō.

All this of their men were men of no friendly, though the Marquis said that he did not think it could be accepted by the Japanese as accounting for superstitions. His interviews with "thoughtful, fair-minded men of the world" were not favorable to the "American Dissenting Missionaries." The burden of the complaint would seem to have been that we go to the Hills in summer instead of "staying by our families in town & epidemics." This is a fair illustration of the thoughtfulness of these people. There never has been an epidemic in Japan in which an appeal for such volunteer nursing has occurred. The Japanese do not encourage it. The only possible change would be in the familiarity of the people as you find in their letters or letters to them.

who do not mind our help. The poor are turned off to hospitals and so far as I know the services of outside nurses are invariably declined. I know Dr. Bunyan and Miss Richards did offer their services during an epidemic of cholera some years ago, but they were told they were not needed. Dr. Macdonald of the Canadian Meth. Miss. says I am right at this point.

If the true test of the suitability of methods is to be found in the results gained, I am quite ready to submit our work to that test. Supposing the chief end of Missions were, as the criticism assumes, the elimination of work, I think we may claim that our methods have been justified by the results; for I am confident that in no other country in the world has the missionary movement led to so large an

Tokyo, Japan, May 4th, 1896.

amount of eleemosynary work in the form of hospitals, dispensaries, asylums of various kinds, industrial schools, prison reform agencies and the like. That there has further been fair part among the work of the Protestants, and not the R. C. as our cities suppose, is beyond question. Certainly in view of this, it seems ~~rather bold~~ rash to assert that our methods are inferior to theirs.

I know the B. means to be fair and I think it will interest you to read his report. If you can get a copy kindly send ~~it~~ me to me. He has promised to send one, but I wld rather not trust to his memory. He may not make the wrong use of his material, but I am inclined to think that in his letter or letters there

Tokyo, Apr. 4th, 1896.

will be found the basis for a better
of the missionary side of the question
appreciation than he himself realizes.
We are all pretty well. We
have at last been able to find satis-
factory help, and Mrs. Greene has had
a heavy burden lifted from her shoulders.
It was not simply the extra work, but
the constant feeling of distress which
it was upon her.

Yours most sincerely

D. C. Greene

Tokyo, Apr. 24
Rec'd May 26.

Tokyo, Japan, May 4th, 1896.

Copy

Rev. J. L. Barton, D.D.,
Somerset Street, Boston.

Dear Dr. Barton:-

At the meeting of the Mission last July, Dr. Leonard and myself were appointed a committee to urge upon the Prud. Committee the impolicy of some scheme for increasing the private property of the missionaries. Comparatively few can secure insurance from the regular companies without paying premiums which seem exorbitant, and yet the history of missions in the interior proving does not seem to indicate that the risk is on the whole so great as to warrant such the rates charged in the foreign companies. Mr. Loomis says Northern Mass., paid a little less than 6% on one

(#17. + for #3000.)

per cent on his property in Yokohama, nearly lost by fire, but the same company would not insure him for less than 1½ o/o. I do not think the risk would be nearly as great here as in Yokohama, and should not require more than ~~as say about~~ ½ o/o., ~~con~~ taking ~~not more than that~~ if the expense of salaries and commission be deducted from the cost of insurance.

My suggestion would be that the Bd. Cons. prepare a plan which would give fair promise of being financial successful and offer it to the missionaries with the understanding that it be put in operation when accepted by 200 (?) missionaries.

My thought would be ~~to make~~ that the limit of insurance ~~offered~~ shld be fixed at the salary proper (i.e., without rent or other allowances) plus, in case there are children, one half the children's allowances. I would then charge an initial fee of 1 o/o. from each one asking insurance, besides the annual tentative rate of ½ o/o, with the understanding that after, say, five years, any one wishing to withdraw shld be allowed to draw out the amt of his initial fee; I would then raise

a lower the annual premium as experience might dictate, though it would not lower it until a reserve fund, such as the Bd. Com. would regard as sufficient, had been accumulated. Of course it should be expressly stipulated that the Bd. Com. would assume no risks beyond that of securing a careful administration of the affairs of this mutual insurance company.

In the history of the mission, covering seven years, many, there has been but one fire I think, resulting in any material loss, but that resulted in the destruction of a library worth nearly $1000. not to speak of furniture and clothing. It does not seem just for the missionaries to be exposed to such a serious loss when the history of the mission indicates that the cost of insurance would be so small. How different the history of other missions may have been the Bd. Com. will be able to ascertain.

Tokyo, May 4, 1896.

Rec'd May 27.

May we not ask the Bd. Com. to give this matter their serious consideration?

While it is not probable that any definite answer can be given to this request in time for a reply to the mission at this meeting, I should be glad if the receipt of this letter could be acknowledged at least.

With sincere regards

Yours very truly

D. C. Greene.

P.S. Would it be too much trouble for you to send me a copy of this letter? I am a very tired today and yet do not like to put off laying the matter before you.

D. C. Greene

J. L. B.
Rec'd 6-3-96
Ans'd 7-13

Tokyo, May 14th, 1896.

Rev. J. L. Barton, D.D.,
1 Somerset Street,
Boston, U.S.A.

Dear Dr. Barton:—

Many thanks for your favor of April 8th with Reference to my work in the Far East. I may say that I was much gratified when the Editor-in-chief of the Kokumin publications, as well as the special editor of the Far East, both of whom are now abroad for Japan for a year, asked me to examine special care of the "Tone" of the journal during their absence and not hesitate to sit down upon any undue jingoism. There been able to partially deflect the press by a prominent statesman (!) of the Opposition, who wrote a most superficial and most contemptuous article about the foreign powers. If the

other copy holds out; the article will not appear at all, and if it does appear, it will be much toned down.

The magazine work goes on favorably and we have arranged to publish the first No. June 10th. I am not quite sure how my selections will strike your good people in America, but I think the Japanese will be pleased. Number two has no my special interest. The leading feature will be a series of articles on the Immortality, ~~[illegible]~~ and in connection with them, I shall publish the last chapter of the "The Upper Room". My assistant editor is unsupplied with this great meditation by Lou Madam. I am trying to see whether some of his sermons also could be made serviceable. An excellent translator is investigating the matter, and I hope to publish "His Mother's Sermon" in Japanese ~~[illegible]~~ before long; but it is by no means clear that it will stand translation.

By the way, the last mail brought us word that our oldest daughter, Fannie, is far from well. She was ill last winter and for the

sake of change spent some little time with my sister, Mrs. Boatell, in Evanston, Ill. and seemed much improved. However, she seems to have suffered a relapse and to be quite ill again. My son did not ~~appear~~ to understand her case very well, but from what he writes, we are led to fear that it is one of those troublesome cases which are liable to run on into nervous depression unless suitable nursing and efficient medical support can be had. I have written asking another sister, Mrs. J. Evans Tracy of Plainfield, N.J. to try to visit her (Fannie's address ~~is~~ East Next Wealth), and I shall rely upon the case. If any one can take our place, Mrs. Tracy and her daughters can, and we await her report with much hope.

~~But~~ However, if she should be unfavorable, we shall be very glad to be allowed to re-

time to the States as soon as possible. Accordingly, may I ask you to request the Bd. Com. for permission for us to return in the late summer or early fall, provided the C. A. B. or the Mission approve? Kindly send your answer to this letter to Kobe, c/o, Mr. Hill.

Even had this news not been received, it would have been the purpose of Mrs. G. and myself to ask the privilege of returning in the fall, provided the C. A. B. approved. Mrs. Green and myself are both a good deal worn. She thinks I am as much so as she, though I do not realize the need of a furlough on my own account; but I am satisfied that she ought not to remain much longer in Japan. Next spring is the time we had hoped to go, but I fear we cannot wait so long, without great loss. Even next spring could be an inconvenient time for us all. We would

which papers to remain until the spring of 1898. but that, as it seems to me, would be an unwise & virtual grave risk.

In many respects the strain has been much more severe in the case of those in Kyoto, but we have our special difficulties and fail of the relief which comes from the opportunity of sharing responsibility with others, and also from the pressure of specific and constant demands upon our time and thought, such as the regular work in the School. If it were not for the has afforded those in Kyoto diversion which I gain through the Asiatic Society and some of my literary work, I do not think I could have held out so long. Mrs. Greene cannot get the same degree of diversion and so, as I think, has suffered more.

How to arrange for my work in my

absence is not yet quite clear, but I think a part of the work I might do myself if necessary even while in America. The business arrangement will have reached the western form and the details of the editorial work also. The selecting articles could largely be done by me and I could also give general directions regarding the make up of the Magazine, leaving comparatively little for any other missionary to do. This would not be an ideal plan, but it would not be unworkable. I think it wise I stay with him regardless of more time for bought on my own account; but I am sure Mr. Young will be satisfied that he ought not to remain much longer in Japan. Next spring I shall be able to leave Japan, if need be, and I think I can do so without sacrificing the interests of the work. Perhaps not entirely ideal but an inconvenient time for us all. It would

Yours sincerely
D. C. Greene

Tokyo, May 14, 1896.

J. L. B.
Rec'd
Ans'd 7-14-96

Tokyo, Japan,
June 4th, 1896.

Rev. Jas. L. Barton, D.D.,
1 Somerset St.
Boston, U.S.A.

Dear Dr. Barton:-

Your favor of April 30th is at hand. I note what you say regarding bringing my request before the Bd. Corr., which is, of course, what I expected.

As to the Doshisha, I do not see how further co-operation is possible; though the Trustees apparently are more or less sanguine of getting further aid from the Board and perhaps more still from other sources. In this they will find themselves sadly mistaken, I am convinced. Mr. C. C. Beaman of the New York firm, Everitt, Chvalier & Beaman, has recently been here and I have seen considerable of him. He has taken great interest in the Doshisha question and has talked freely about them as opportunity has offered. He seems to think that so far as the action of the Trustees

is known it will prove an ~~[illegible]~~ almost insuperable obstacle in the way of getting financial aid from foreigners. I have a scheme in mind; a mere dream perhaps, for the benefit of the children in the foreign communities. On speaking of it to Mr. Beaman, he immediately referred to the Doshisha and said men who might otherwise be interested would hesitate to give. I told him my plan ~~[illegible]~~ did not contemplate a Japanese board of trustees, nor a board of foreigners residing in Japan; that if successful I shld stipulate that all funds shld be controlled by a board in America or Europe. He, of course, acknowledged the difference, but intimated that the feeling aroused ~~would~~ by the action of the Doshisha trustees would operate in men's minds, unreasonably to be sure but still operate, against my scheme.

He had letters to Mr. Masujima, the distinguished Japanese lawyer of whom I spoke to you when you were here, and tried to impress upon him the

importance of doing something to counteract the impression which has been so unfortunately made. I did not have any opportunity to talk with Mr. B. after his interview with Mr. Masujima, but he wrote me to the effect that he thought Mr. Masujima would do something and I await with some impatience to see what that something may be. Mr. M., who is a member of the Council of our Asiatic Society, was present at the meeting yesterday and I talked with him of other matters; but did not think it wise to refer to the Doshisha.

Mr. Beaman thinks the arrangement regarding the houses outside of Kyoto was wise and probably the best that could have been made at the time.

You ask if I think "the Dept. was too severe in its criticism of the Doshisha". Certainly I do not think so. As you know, I would have preferred that the Board take the initiative in a somewhat different way, by saying, though without criticism, that because of the wide divergency of views, it was

clear that cooperation, that is, financial cooperation, must cease; but ~~that~~ recognizing the fact ~~that~~ that a partnership like that between the Board & the Doshisha, extending over twenty years, could not be suddenly terminated without great strain, that the Board would give for ~~to~~ each of the two following years a lump sum without any but very general conditions. I think this could have been arranged without any serious difficulty and that our missionaries might have been able to continue in the School and to exert a salutary conservative influence. However, the results of the past few months have shaken my confidence in my theory somewhat, though I am inclined to think the worst of these results would not have taken place, if my scheme had been adopted. ~~However~~ Of this, of course, I have no assurance, and the facts, *prima facie* are against my prognosis.

Yours very sincerely

D. C. Greene.

Tokyo, June 4, 1896.

J. L. B.
Rec'd. Aug. 18. '96
Ans'd 9-19.

Mt. Hisi, near Kyoto,
July 22nd, 1896.

Rev. Jas. L. Barton, D.D.,
1 Somerset-Street,
Boston, U.S.A.

Dear Dr. Barton:—

Your favor in reply to the request of Mrs. Greene and myself for permission ~~for the~~ to return to America this autumn, if necessary, was received a few days ago. Owing to the confusion growing out of our moving to our summer resort, I cannot easily lay my hand on the letter and so do not refer to its date. Many thanks for your prompt attention to our request.

Recent reports from our daughter indicate a less serious state of affairs than we had feared and hence we plan to remain until next spring. Whether the suggestion of Mr. Bru. Cone, ~~referred~~ that Mrs. Greene return alone, refers to the proposal for the autumn alone, or to any similar plan in the near future, I do not know; but however this may be, we shall be

forward in due time to send in a request for permission for us both to return, say, in April of next year.

It will be on many accounts a severe trial to leave at this time when the force is so much depleted and I should not think of doing so unless I regarded it as necessary. The plan of Mrs. Green's returning with the children will not be practicable, but I will not write further now on this subject; for there is yet time enough to submit it to the Mission in regular form.

I ~~send~~ send you a number of copies of "the Fukuin Shishi" ~~sma~~ last month and I propose to send you one copy of each succeeding number. You will be able from the English table of Contents to understand the general scheme and the character of ~~succeeding~~ the several numbers. In the third number I shall insert a picture of Mr. Gladstone in St. Daniel's Library, ~~the~~ reproduced for the London Graphic. If our editions were larger, more illustrations

would be very inexpensive, the plate not costing quite $4.50 gold for a full sized picture, while the paper and presswork are together about $1.40 per thousand. As it is, we shall not insert plates more than four or five times a year.

My plan is, if subscribers come in fairly well, to increase the number of pages after Jan. 1st to, say, 108, i.e., to make the magazine as large as it is practicable to make it without increasing the postage, now one sen (54/100 of a cent) per copy.

Perhaps I shld explain that the occasion for publishing the picture of Gladstone will be the reproduction of an editorial for "The London Spectator" entitled "Mr. Gladstone on the Bible"; being a review of an essay by Mr. Gladstone prefixed to a work published in the U. S., but the name of which I cannot not recall at this moment.

Within a day or two, today perhaps, I intend to write you regarding Doshisha affairs, which seem to be exciting much attention in several different and antagonistic quarters. If we are correctly informed, there would appear to be a kind of triangular contest going on, the result of which is far from certain. Neither

is it altogether clear to which of the parties our sympathies should be accorded.

With sincere wards

Yours very truly

D. C. Gilman

Sacto. July 22. '76.

J. L. B.
Rec'd Aug. 18, '96.
Ans'd 9-15

No. 2. Mt. Hiei, near Kyoto,
July 22nd, 1896

Rev. Jas. L. Barton, D.D.,
1 Somerset Street,
Boston, U. S. A.

Dear Dr. Barton:-

As I stated this morning there has been, perhaps still is, a triangular contest going on for the possession of the Doshisha. The story is a rather complicated one and will perhaps be made clearer if given in the order in which it has been revealed to us.

The first intimation of the stirring things came through Prof. Motora of the Imperial University, one of the early graduates of the Doshisha, who subsequently studied at the Boston University and later took his doctor's degree at Johns Hopkins. His department is psychophysics. Whatever interest he may have retained in the Doshisha, we have seen little of it and in religious matters, though his wife is a prominent Sunday School teacher in the Tokyo Reinanzaka Church, he, while probably still calling himself a Christian,

seems to have lost his faith.

It was a surprise, therefore, to be told one day that he had called during my absence and had seemed specially anxious to meet me. A few days later, he called again and almost immediately asked me to give him an account of the differences between us and the Doshisha Trustees. He then told me of the strong conviction of the Tokyo alumni that the old harmony between the Board and the Doshisha ~~should~~ must be restored and that a committee had been appointed to represent them at the coming alumni meeting in Kyoto. This committee consisted of Prof. Motora and Mr. Kono, a young man from the Wells College at Coburg, Canada, now in business in Tokyo.

He then told me very confidentially ~~the~~ his own feeling about the matter. He said that there was reason to believe that the Trustees in their desire for money had made ~~[illegible]~~ overtures to certain members

of the Progressive Party, now the determined enemy of the government, with the thought of making the Doshisha so far tributary to the political plans of the party that its supporters would contribute to the ~~Doshisha~~ treasury. Mr. Loomis has since repeated to me rumors of a similar sort which point to Mr. Tokutomi as the trustee who is urging this plan. Mr. T. is a cousin of Mr. Yokoi and the editor-in-chief of the Kokumin periodicals.

On the other hand, Judge Miyoshi has for some time past advocated the appointment of a Mr. Katadoka, a Presbyterian of very high character and a prominent member of the lower house of the Diet, to the presidency of the Doshisha. He is a member of the so-called Liberal Party, now allied with the government against the Progressives. Prof. Molera stated that in his judgment this is no less a political move than the other and that when Judge Miyoshi made the proposition, the real mover was Count Okuma, who was until a few weeks ago Minister of Foreign Affairs. He regards Count Okuma as a scheming politician, though I think he acquits Judge Miyoshi of any complicity with the allied political

aim of Count Okuma.

He then said that the only way of keeping the Doshisha out of politics would be to bring it back into its old relations with the Board and he proposed to do his best, first through the Doshisha Alumni and if that did not avail, by an appeal to the wealthy men who contributed to the Law Dept. in Dr. Neesima's days. This is all to be considered confidential. If this talk should be made public it might cause serious harm. He was unwilling to bear me till anyone, but I secured permission to tell his story to a few of the missionaries.

The matter we know was brought before the Alumni and a committee waited upon the Mission, a committee of the Mission, in fact as you have been doubtless informed already. They wished to know the terms upon which the Mission would consent to new coöperation. We gave them substantially the following points:—

(1) That the Board be allowed to send its representatives to the ~~meetings~~ meetings of the Doshisha Trustees, as advisory members in accordance with the old plan.
(2) That the Trustees be reorganized so that they shld represent the nation rather than a province, or a class, as now.
(3) That both the board of trust and the faculty shld be brought into harmony with the general purpose of the Am. Board.
These points were explained and illustrated so that they must have been well understood, notwithstanding the vagueness of no. 3. It was also plainly stated that we shld be obliged to refer the matter to the Pru. Com. and could do no more than advise the Bd. Com.
No news of importance has come for the Alumni Committee, i.e., nothing formal, though we know its representatives have met the Trustees and we are told that the prospect is favorable, provided we do not insist upon changes in the personnel of the Trustees or Faculty. Certain changes in the personnel will have to be made, and we have said so frankly. It is intimated that changes will be asked ~~as a condition~~ from us if we

insist; but this will not affect our decision.

Since this meeting with the Alumni Committee, Mr. Loomis has written me that Viscount Nakashima, the President of the lower house in the First Diet has been urged to take the presidency, but has declined on the ground that he could not work with Mr. Tokutomi. This suggestion is of the same import, good or bad, as that of making Mr. Kotaoka President. My impression is that it was sincerely made and in support of Dr. Niijima's wishes. It doubtless emanated from Count Okuma, but he was a warm friend of Dr. Niijima and much respected by him as I know. However, if this movement is distributed by the mass of the alumni, that is a reason why we should not actively support it, though we may wish it success. Judge Miyoshi is said to be much disheartened by the refusal of Viscount Nakashima to allow his name to be used. The Viscount is

a member of the Presbyterian Church. He was for a time Minister at the Italian Court.

We await further developments with much interest. I may say that Dr. Nakashima favored Mr. Nataoka very strongly, and has often spoken to me of the matter, and presumably he would favor Viscount Nakashima. The identity of names is merely accidental. Dr. N. is of a small town near Kyoto, while Viscount N. is from the famous Tosa Clan, which belongs in the southern part of Shikoku.

My impression is that Prof. Motora is acting for some of the Chief men in the Government, like Marquis Itō, the Marquis of Saionji, etc. and my guess is that the immediate occasion of his acting is an interview between Mr. Beaman, of Evarts Choate & Beaman of New York, and Mr. Matsujima. Mr. Beaman, as I think I wrote you, had an interview with Mr. Matsujima, the lawyer whom I wanted you to consult, and urged him to take some steps to make it evident to the world that the Doshisha Trustees did not have

the sympathy of the Japanese people. Mr. Masujima, I am told, intimated that he had already been asked for counsel in the matter, and gave Mr. Beaman the impression ~~understand~~ that he would do something. That something was, I think the initiation of the plan which Prof. Motora and Mr. Kōno represent.

Since writing the above, I hear that Bro. Kozaki has told some one, Miss Denton, I believe, that the Trustees are ready to accept all our conditions and even make Missionaries full members of their Board. This we shall feel more certain of when it assumes a formal shape.

As to the foreign missionaries continuing in the school until December as you advised, that would have been my own choice, but in view of the strong conviction of Drs. Davis & Gordon and Mr. W. L. Curtis, that such a course was impossible and that they could not consent to serve longer, there was nothing to be done but to advise their resignations, especially as the entire mission were in full agreement ~~but the leader~~ with them. They would probably have protested

against any plan for continuing in the School until the close of this year and perhaps have refused to acquiesce. However this may have been, it did not seem wise to attempt to force them to teach, in the face of their very decided convictions and hence, after expressing my views plainly in the Committee room, I did not think it wise even to debate the matter before the Mission.

We have been having extraordinary rains this month. Some 4.18 inches of rain fell in Kobe a day or two ago within twenty four hours. The average for July is less than five inches, but this month so far over twelve inches have fallen already and great damage has been done by floods all about.

Yours very truly

D. C. Greene.

P.S. It seems to me very desirable that the Prud. Com. should reply to the letter of the Doshisha Trustees regarding the land question, making use of the facts which Dr. Gordon furnished in his statement sometime since, a copy of which was furnished you. To what he wrote you might add that Dr. Neesima in his ~~stat~~ inventory of the Doshisha property published in 1888, though he included apparently everything else

did not include, either the landor houses occupied by the Missionary teachers. This taken in connection with the payment of rent to the Mission, not to the Doshisha, by Rev. A. D. Greene of the Am. Episcopal Mission, shows quite conclusively that neither Dr. Neesima nor the Mission regarded the houses and land ~~the~~ this property of the Doshisha in any unconditional sense. I think these points ought to be clearly stated before the question is closed.

D. C. G.

Kyoto, July 22, '96.

J. L. B.
Rec'd 4-8-96
Ans'd 9-19

Hieizan, near Kyoto,
Aug. 17th, 1896.

Rev. Jas. L. Barton, D.D.,
1 Somerset St.,
Boston, U. S. A.

Dear Dr. Barton:-

Dr. Davis has read to me his report of the meeting of the Committee on the Harris School, which was held in Kyoto last week. The impression made upon his mind by the comparison of the two letters of Mr. Harris very closely with that made upon my own. His opinion of the general public sentiment, both of the foreign community and of the Japanese, regarding the course of Mr. Harris seems to me correct. Convinced as I am that any settlement of the questions at issue to be satisfactory must meet the demand of this local public sentiment, I am greatly troubled. I think the step which Mr. Harris has taken brings us face to face with very grave difficulties, difficulties which it may take us years to live down and I am not a little discouraged. I am sorry to differ with Mr. Harris for whom I entertain a regard so profound and to whom we are all so greatly indebted, but-

I think he has made a very great mistake.

While I should not be at all sorry to see the Trustees forced to refund the money Mr. Harris and while after it has been refunded I should be quite willing to see it placed under the care of the American Board, I cannot make it seem right, after the original trust has been accepted and put to use, that the donor should without preliminary process, radically change the terms of the trust. This being so, I must express my most earnest hope that the Bd. Com. will endeavor to induce Mr. Harris to withdraw this supplementary letter and arrange with the Doshisha Trustees for some compromise which, which perhaps quite different from his and our wishes, will prove so far satisfactory that it may be looked upon as final and thus enable us to avoid what promises to be an open sore. If this can be done by correspondence or through a committee of missionaries so much the better; but if not cannot the principle of arbitration be called in?

The interests at stake are great enough, so

that we might hope to interest men of high social standing and secure an opinion which could hardly fail to carry great weight both at home and abroad.

As a concrete illustration, if a conference with the Trustees avails nothing, why not asks them to joint in committing the interests at stake to a board composed as follows:— On the side of the Board, or rather Mr. Harris (I mention the Board simply because I suppose it to be Mr. Harris' purpose to throw all future responsibility upon the Board), such a man as Mr. McLean, our Consul-General at Yokohama (speaking technically at Kanagawa), on the part of the Doshisha some Japanese lawyer of similar high standing; while as the third member these two should choose some gentleman neither American nor Japanese, perhaps for the British ~~Hawaiian~~ diplomatic corps. Possibly they might find it possible to agree upon the British Minister Sir Ernest Satow, but of course these names are simply used to illustrate the character of the men I should wish to see upon the Board.

While I should be glad if the Harris School might yet become what Mr. Harris planned for,

yet it is not going to be altogether lost to the good cause to think it has been consecrated even if we completely fail in our efforts to secure a settlement. Divine Providence is not to be thwarted and He will use the School for good somehow, I am sure. If we defer to such unprejudiced advice as a well constituted board of arbitration might be supposed to give, there would be no loss that I can think of, for the presumption is strong that the arbitrators would secure greater concessions than we could hope to do, while the concessions on our side would be recognized as a proof of a practical Xn spirit which certainly improve our standing both among Japanese and foreigners.

Thanks for what you write of Mr. Harris's wish that I be appointed one of the foreign members of the contemplated reorganized board of trust. If the new arrangement comes into being with the cordial acquiescence of the Trustees, I should think be glad to serve; but feeling as I do about the inexpediency of the step taken, I should hesitate to accept the appointment without such acquiescence on the part of the Trustees.

There is another point which I think should be

considered and that is whether it be not better, all things considered, to appoint two members of the Kyoto Station on the Board. On general principles, I should favor the policy Mr. Harris evidently has in mind and exclude all teachers in the Doshisha from the Board of Trustees, partly because their relation with their Japanese colleagues who are eligible to the Board would be necessarily more pleasant, & partly because I think it desirable that the Trustees be a little removed from the details of school life. This, however, is not the thought of the mission, and my present feeling is that the advantage of having outsiders only, would be more than offset by the disadvantage of opposing what I suppose to be the well settled conviction of the large majority of the mission. Hence, while I do not positively say I would not ~~decision to~~ serve, if the Bd. Corp. should overrule my judgment, I must advise the Bd. Corp. to put a member of the Kyoto Station in the place suggested for myself.

But I must not write more now.

With my sincere regards, I remain

Yours truly D. C. Greene.

Hiegian,

Aug. 17. 1896

J. L. B.
Rec'd 10-27-96
Ans'd 11-5

22 Nakano Cho, Ichigaya,
Tokyo, Oct. 5th, 1896.

Rev. J. L. Barton, D.D.,
1 Somerset Street,
Boston, U. S. A.

Dear Dr. Barton:—

I am sorry to be obliged to ask the indulgence of the Prudential Committee in the matter of overdrawing my salary.

So far as I can now see, it will be impossible for me to ~~[illegible]~~ close the year without a deficit of $150.00. And I hereby request the permission of the Committee to overdraw to that extent. It is not quite certain that I cannot reduce this somewhat by writing for "The Outlook" etc., but so much of my regular work is writing in some shape, that I find it difficult to get time when I am fresh enough to write for the press.

The chief difficulty in the way of making ends meet was in the first half of the year

although my debit balance with the Miss. Trust June 30th was under $70.00, I had to get help for other sources.

Prices of all kinds of Japanese produce have been unusually high through this year, and they are especially high just now, because of the difficulty of transportation, owing to the floods. Then again, the servant problem has suddenly become a puzzle. After many trials resulting in endless trouble, confusion, and expense we have been forced to take a more expensive servant than we were expected to employ, but it seemed absolutely necessary. I do not believe Mrs. Green could have stood the confusion which the constant changes entailed another month. It was not merely the extra work but the constant disappointment in view of the utter lack of loyalty and of response to kind and generous treatment. In all my life in Japan I have never seen anything like it and we were almost forced to conclude that we were being boycotted. This

view of this experience, we do not dare to try another change in the interests of economy, lest we plunge again into the slough of last winter, and neither of us have the physical strength to go through another similar experience. Of the $1500.00 not less than $75.00 is owing to money sent to one of our sons and purchases made in Boston, which we shld not have sent or made, had we received notice in December of the reduction in our salary. Of the remainder the largest item is to be attributed to the servant boycott, while the floods added very seriously to the expense of our summer outing.

It is our wish to make a further effort to reduce this deficit rather than ask relief in any other form, and I hope we shall be successful in reducing it to manageable proportions before we return home and perhaps cancel it altogether.

With summer regards

Yours truly

(Over) D. C. Gunn.

P.S. You may be interested in a paragraph in the Japan Mail of Sept. 26th, the last-as page 342, also in an editorial in the Mail of Oct. 3rd, page 366, entitled "Divine Interposition".

You have heard perhaps of the murder of a Japanese on board the R. W. Logan at Ruk. It was by the natives. I fancy Spain will have trouble over that incident and I hope the United States will do what it should do in the premises. I am told that the Japanese are to send down a gunboat to investigate the matter.

D. C. Greene.

Tokyo, Oct. 5, '96

J. L. B.
Rec'd 12-15-96
Ans'd 1-20

Tokyo, Ichigaya, October 30th, 1896.

To the Committee ad Iterim,

Japan Mission, A. B. C. F. M.

Dear Brethren:-

Dr. Learned, your Secretary, has notified me of the decision of your Committee regarding my request for permission to return to America in April next. He writes as follows:-

"The Committee would be pleased if you could see your way clear to remaining here another year before taking your furlough, as there seems to be no precedent for a furlough after seven years, except in case of decided illness, and it seems to be in some respects an unfortunate time for to ask the Board to make such a precedent. If, however, you feel that you ought to go at this time, the Committee is willing to forward your request without recommendation and to leave the decision with the Prudential Committee."

In a subsequent letter, Dr. Learned intimates that if I should choose to renew my request and to accompany it with a statement of reasons, your Committee might perhaps be willing to reconsider the matter.

However, since the first communication seems to show plainly that your Committee would not feel justified in recommending the Prudential Committee to grant a furlough after so short a period as seven years, unless in case of "decided illness", I think it would be better to accept your suggestion and ask you to pass the request on to the Prudential Committee. Indeed, I think I am shut up to this course, for while I might go into greater detail, the reasons for my request remain the same as indicated in my previous letter.

It is a question in my mind as to how far I can with justice to my family go into details in a semi-public document such as any

formal communication to you or to the Prudential Committee must necessarily be. However, in deference to your judgment, in laying the matter before the Prudential Committee, I shall give the following statement of reasons:-

Both Mrs. Greene and myself have been separated from four of our children for nearly seven years--It will be more than seven by the time we hope to leave Japan--; from another, four years. Of the younger children now with us, two would be likely in any event to go to the United States in the course of next year. No similar case has, I believe, occurred in the history of the Mission. It is true that great emphasis should not be placed upon mere numbers; still the fact that so many are concerned furnishes an occasion for a greater variety of needs which in combination do increase the strain which the separation causes.

We have no wish to minimize the advantages which our children have enjoyed, or the general prosperity which has attended them. They have been cared for in a way which has called forth our constant gratitude. However, this prosperity has brought with it special reasons for anxiety. Our children, that is, the five older ones, stand upon the threshold of life and are looking forward into a world in many respects different from that in which we have ourselves lived. They are entering it at a time of intellectual unrest such as the world has rarely, if ever seen. We feel that at this juncture we must stand for a time at their side and give them in a fuller degree than we have hitherto been able to do the benefit of our counsel and support.

Our sense of the importance of our presence is emphasized in the case of our oldest daughter by the condition of her health. For the last eight months we have been much concerned on her account. It ~~is true that the rest and change of scene which~~

is true that the rest and change which the past summer has brought to her have led to considerable improvement, but in this, the prospect of our early return has been a large factor. She is, however, far from well and in serious danger, as we believe, of a return of the nervous depression which has given us so much anxiety.

The suggestion which has been made that Mrs. Greene return with the children now in Japan, we are sorry to say, does not seem to us expedient.

We deeply regret to be obliged to press this matter in the face of the adverse decision of your Committee, and yet, as I have said, no other course seems open to us. The conviction upon which our request is based is not one lightly formed, but is the result of long and careful consideration. Our twenty seven years of missionary service is I think a guarantee that we have not forgotten or lightly estimated the needs of the work. We certainly should be sorry to think that an embarrassing precedent had been created by granting the permission we ask for, but we fail to see that the precedent would be embarrassing. We believe there should be a distinct recognition of the fact that reasons such as we have outlined are, or at least may be, not less imperative than those growing out of physical disability.

With renewed regret that we must without your approval still urge our request, I remain

Yours very truly

(signed) D. C. Greene.

Tokyo, Oct. 30, 96

J. L. B.
Rec'd 11-27-96
Ans'd 12-28

Tokyo, Nov. 5th, 1896.

Rev. J. L. Barton, D.D.,
1 Somerset Street,
Boston, U.S.A.

Dear Dr. Barton:—

Your favor of Sept. 19th, ~~1896~~, together with the enclosed copy of a letter to Dr. Hammond came duly to hand.

As regards the $25,000. in the hands of the Am. Board, it may be that Mr. Harris' second letter was legally correct; but I do not see how he could legally take the money which his first letter conveyed to the Doshisha as a perpetual trust and give it in trust to the Prud. Com. of the American Board. According to the first letter the Doshisha has complete control, but according to the second the American Board has complete control, within the conditions specifically stated. If a donor to an educational institution has a right to revoke a letter of gift after for six years has elapsed and after the money has been put to use, I can understand the second letter, but not otherwise. It is not my purpose to dogmatize, however, for my opinion on legal matters is not of much value; ~~but~~ I only want-

Dr. D. C. Greene

Tokyo, Oct. 20, 96

J. L. B.
Rec'd 11-27-96
Ans'd 12-31

Tokyo, Nov. 5th, 1896.

Rev. J. L. Barton, D.D.,
1 Somerset Street,
Boston, U. S. A.

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Your favor of Sept. 19th, ~~1896~~, together with the enclosed copy of a letter to Dr. Hamm came duly to hand.

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it fully understood that the second letter has to a certain extent lessened the sympathy with Mr. Harris which the foreign residents here and the Japanese would naturally feel. Whether rightly or wrongly a number of thoroughly educated lawyers here have unhesitatingly pronounced Mr. Harris wrong, and it seems to me of the greatest importance that if Mr. Harris is right, that fact should be made known.

While what you say of such a board of referees as I proposed is quite true, and is a serious disadvantage, yet so far as settling the legal questions at issue it would be as efficient as any board which could be chosen anywhere. It would furthermore so focus public opinion upon the Doshisha ~~as to bring a pressure~~ that the Trustees would inevitably have to give way and after weakening at one point I think there would have to be a change of administration.

It would be difficult to secure an agreement as to specific questions to be submitted, for the Trustees would stoutly deny any unfaithfulness to their trust, but I think if pains were taken

to state the grounds of Mr. Harris' anxiety and the acknowledged position of Mr. Yamaoka that the Trustees have a right to use the funds of the Harris School for the support of the Doshisha proper, and we should on that basis ask the Trustees to unite in calling a board of reference to advise how their anxieties could be set at rest, the Trustees would be found to consent. The proposition could easily be so worded as to give opportunity for a review of the whole case, as regards the Harris School.

It would be less difficult than you suppose to get men in sympathy with Xty. Mr. McLaren, tho not a Xn in our sense of the term, would be entering appreciation of the interests involved and so I think would a good many Englishmen and Germans.

You will be interested to hear that Sir Ernest Satow, the British Minister, has said that he regards your answer to the Doshisha Trustees as the affrand in the Japan Mail ten days or more ago, ~~as~~ most ~~equitable~~ admirable, that it is at once dignified and absolutely unanswerable. This information comes to me from Mr. Cholmondeley, an Eng. Clergyman who heard Sir Ernest express the opinion. I think it made the same impression upon the missionaries gen-

orally, at least I have heard essentially this opinion for several and have heard nothing to the contrary from any of the missionaries of other societies whom I have met.

There is no doubt of the genuineness of the sympathy for us on the part of many Japanese but it lacks leadership and hence does not exert any very strong pressure on the Trustees.

It is more and more clear to my mind that the real bottom of the whole thing is in Capt. James. I think also that the opinion that we, the mission, were wrong in declining to become advocates of Capt. James as against the Scudder family, some years ago exerts a certain amount of influence in certain quarters in retarding the crystallization of public opinion. This is not to be over emphasized, but I think it cannot be denied. The Captain came out to get his revenge, and I think this purpose was known to some of the enemies of the Scudder family before our trouble began — indeed I think his coming was arranged in connection with a conference with the husband of the lady Harry Scudder was charged with murdering. That man said this in effect to one of our lady missionaries. The Captain is either

insane or a consummate villain, but I believe that there is a limit to his power to injure our work and that the limit is nearly reached.

One of our Tokyo Churches has been disbanded and the preaching place or chapel is likely to be taken by the Baptists. There were two factions in the small company which led me to advise giving up the church and starting again. Probably we shall start again sometime next year, after waiting long enough for the troublesome elements to subside.

Mr. Tsunashima at the Bancho Church continues to do well and the people are coming to esteem him and his wife very highly. The congregation does not grow as rapidly as we could wish, but I think the prospect is more than as good.

The largest congregation in Tokyo is at the Y. M. C. A. Hall, where something like 300 attend. The chaplain is an ex-Cong. pastor who is still on the best of terms with the Tenri-ai Kyo & with the Missionaries.

With kind regards
Yours truly D. C. Greene.

Tokyo, Nov. 5. 96.

J. L. B.
Rec'd 12-15-96
Ans'd 30.

Tokyo, Nov. 18th, 1896.

Dear Dr. Barton:-

It was my intention to send you a letter explaining my request for a furlough, by this mail but I have been prevented. In case Dr. Learned's communication arrives before my letter does, kindly postpone your consideration of the matter until you hear from me.

We have seen only brief outlines of your paper and so cannot criticize in any but the most general way. Judging by the tenor of the reports, it would ~~have~~ appear to have been a very timely and well-considered paper. I am not prepared to urge an increase of the force, as you know and for reasons which you know, but aside from that, rather fundamental difference, I shld agree with you. Certainly I believe there is no ground for discouragement.

We have just had a terrible illustration of the emptiness of Yokohama life. A wife, it is alleged and apparently on unimpeachable grounds, has poisoned her husband. The husband

was an ex-official of Great Britain and the wife apparently of good, certainly of a wealthy family in England. They both moved in society and the wife was a more or less devoted church woman. I can but feel that had there been in Yokohama an English clergyman of real piety, this woman might, indeed would almost certainly have been saved. There is nothing or almost nothing done which reaches that class of people and they are shut up to the most frivolous ways of spending their time.

Tokyo, Nov. 16, 96

It seems sometimes as though a John the Baptist must come and denounce these men and women who are so utterly lost to all sense of responsibility as to representations of Xty.

Yours very truly

D. C. Greene

Rev. Dyer Greene D.D.
Tokyo, Nov. 21/96.

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Dear Mr. Chapin:—

Yours of the 21st of Oct. with regard to missing numbers of the Far East for the library is at hand. I send the missing numbers (1 & 5) also nos. 8, 9, & 10. thus bringing your file up to date. No. 10 was only issued yesterday. There is no charge for them. I will also send you nos. 11 & 12 as they appear. This I am able to do without expense, since I assist the editor and receive 10 copies of each issue. After

No. 12 is issued, I do not expect to be connected with it and hence shall not be able to send further nos. If you wish to subscribe, however, I shall be glad to act as intermediary. The cost is Y. 1.20 + postage .24, = to somewhat less than $.77 gold at the present rate of exchange.

Yours very truly
D. C. Greene.

Rec'd Dec. 15. '96 abt.

J. L. B.
Rec'd 12-15-96
Ans'd 1-21

Tokyo, Japan, November 21st, 1896.

To the

Rev. Jas. L. Barton, D. D.,

1 Somerset Street Boston, U. S. A.

Dear Dr. Barton: -

You will probably receive by this mail a communication from our Com. ad Interim regarding the request of Mrs. Greene and myself for permission to return to America in April next. Herein you will find a copy of my second letter to the C. A. I., the first, I kept no copy of. In my second letter I made no reference to the health question because we do not wish to emphasize it and also because the objections of the C. A. I. had to do solely the with the other aspects of the case. The health reasons are confessedly subordinate and if they stood alone would not be pressed; though they do add materially to the burden to which the other considerations point.

The considerations which occupy the first place in our minds are perhaps sufficiently set forth in the enclosed letter to the C. A. I. The Prudential Committee will appreciate the difficulty of stating the case in detail. We cannot give concrete illustrations and without them, I do not know that anything I can say would indicate to them more plainly than that letter alone will do the strength of our conviction that we ought to be for a time with our children. They do not need our financial support. All but our daughter Mary can and do now substantially support themselves We have every reason to suppose that they have won and retain the respect of the circles in which they move. They are good correspondents and confide to us their plans and hopes. And yet we feel that they are going forth from college at a time when an unusual strain is put upon young men and women. They are also look-

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ing out into a world in many important respects different from that in which we ourselves have moved. Hence it is desirable, to us it seems imperative, that we should have an opportunity to orientate, as it is now the fashion to say, their situation, while it is hardly less important that they should orientate ours. The value of our counsels must depend in no small degree upon this mutual readjustment.

To our minds the case would be materially different were there a greater difference in their ages. Of the five we have in mind, the oldest is twenty six and the others are respectively twenty five, twenty three, twenty two and nineteen. In many respects this has been of great advantage to them and has served to bind them more closely together than would otherwise have been the case, but at the same time it has tended to concentrate their thoughts within essentially the same sphere and to lessen the force of influences from without; in other words their points of view are too nearly alike to enable them to render the best service to one another.

It may appear to the Prudential Committee that these considerations are too subjective, indeed it is evident that they have appeared so to the C. A. I., and their decision seems to mean that they do not feel at liberty to act except upon distinctly objective facts. To us, however, it seems that subjective considerations must play a large part in such decisions. To ignore them seems to us impossible, for it is through them that the heaviest burdens the missionary has to carry must come.

The compromise suggested by the Prudential Committee, we neither of us feel that we can accept. There are many reasons why this is inexpedient, but you will not expect me to give them in detail. The wisdom of dividing a family must of necessity depend upon a

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variety of reasons which are none the less valid because they are not susceptible of ~~pro~~ definite statement.

This whole subject has received much careful thought. We do not fail to appreciate the objections to our going to which the C. A. I. have referred. It will be no small trial to separate ourselves from the work in and about Tokyo. We are especially interested in the new pastor at Bancho and in his effort to awaken a new life in the church; we are interested, I need not say, in the review which has ~~been~~ started out with good promise. We do not want to leave these interests, but we do feel that it is better on the whole that we go now.

It is the plan, as we understand it, that Mr. Albrecht, Mr. Gulick, and Mr. Newell should come back in the early fall of next year. With this reinforcement, the evangelistic part of the work might be looked after by the Kyoto brethren, while Mr. Cary could, I think, take charge of the review. It would not be necessary for him to reside in Tokyo, though of course that would be better. Even during my absence, I could be of some service and lighten somewhat the labors of the really responsible editor. It would be my purpose also while at home to work in the interests of the review and to raise up friends for it who would prepare special articles for it from time to time.

As to the general question of more frequent furloughs, I think that in these days the argument in their favor has become much stronger than in other days. The importance of keeping the missionary in the closest possible touch with the life of the home churches was never so great as at present, and ~~that~~ the quality of the work done by the average missionary, certainly, would be very greatly raised by a return at the end of each seven years. The greatly diminished cost of travel, both as regards time and money

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money renders the objection to frequent trips much less than formerly. By selecting steamers the time may be reduced to considerably less than half, while the expense is not far from three fifths of what it used to be.

So far as I can recollect, this is the first time I have appealed to the Prudential Committee with any request which had failed to secure the approval of the Mission, and it is with a regret that I cannot express that I do so now; but as I am forced to look at the matter, there is no other course open to me.

In the hope that the Committee will see its way clear to grant this request, I remain

Yours very sincerely

(signed) D. C. Greene

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Dr. D. C. Greene,
Letter Nov. 21, 1896

J. L. B.
Rec'd 1-4-97
Ans'd 6

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Tokyo, Ichigaya, Waka no Cho, 22, Dec. 7/96.

Rev. J. L. Barto, D. D.,

1 Somerset Street, Boston, U. S. A.

Dear Dr. Barton: -

Your favor of the 5th of November has just come to hand, conveying the welcome news that the Committee allows me to overdraw my salary. I regret, however, to learn by this letter as well as by that of the same date to Dr. Learned, that the Committee has felt obliged to again cut down our salary appropriations to the extent of ten per cent. How the case may stand in other missions, I do not know, but this reduction will bare very hardly upon all but one or two families in Japan- more so than the reduction of last year, because the cost of all kinds of Japanese produce has gone up greatly since a year ago, and there is no reason to think that the limit has yet been reached.

Rice which is the great staple of Japan is nearly 50 % more expensive than a year ago. Green groceries have gone up in very much the same ratio. Certain minor things such as Japanese rough paper are not far from twice as high as they were a few years ago Labor has risen about 30 % and is scarce at that- this at least is the testimony of my Japanese friends. It is a standing complaint among the Japanese that ~~house~~ servants are scarce and of poor quality.

This rise in prices is due in part to the stimulus to business growing directly and indirectly out of the war and partly, I am persuaded, to the more rapid adjustment of prices to the decline in the purchasing power of silver. Until recently the foreign trade ~~of~~ of Japan has been small as compared with her internal trade and hence the ~~fl~~ fluctuations in the relation of ~~silver~~ sil-

J. L. B.
Rec'd 1-4-27
Ans'd

Tokyo, Ichigaya, Saka no Cho, 22, Dec. 7/26.

Rev. J. L. Barton, D. D.,

1 Somerset Street, Boston, U. S. A.

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Your favor of the 5th of November has just come to hand, conveying the welcome news that the Committee allows me to overdraw my salary. I regret, however, to learn by this letter as well as by that of the same date to Dr. Learned, that the Committee has felt obliged to again cut down our salary appropriations to the extent of ten per cent. How the case may stand in other missions, I do not know, but this reduction will bare very hardly upon all but one or two families in Japan- more so than the reduction of last year, because the cost of all kinds of Japanese produce has gone up greatly since a year ago, and there is no reason to think that the limit has yet been reached.

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371

ver, her standard currency, gold have awakened but feeble response in commercial circles. Even in the silk and tea markets, the competition has been so sharp with other silver countries that the effect of the fall of silver has not affected prices so strongly as might have been expected. Accordingly articles like coal, which comes into direct competition with that of Australia and England, have risen but fifteen per cent., for the price has all along been governed by that competition; but wood and charcoal, which are only indirectly affected by foreign trade, have in the past kept tolerably steady; now, however, as I think, in large degree as the result of the increased foreign trade upon the currency, they have risen about thirty five per cent.

It is difficult to make even an approximate estimate of the effect of these various changes upon the purchasing value of our salaries. The foreign things we buy are probably none of them more expensive, excepting where, as in clothing, Japanese labor comes in to affect the price. My estimate is that ~~two-thirds~~ three fifths of our salaries, being used for essentially Japanese things, are worth about 20% less than two years ago while the other two fifths, owing to the low prices current abroad, may be worth a little more, but judging by my experience the difference cannot be very important. On the whole, I think it would not be at all unreasonable to say that over and above the 10% reduction the Committee has made, the change in prices has reduced the purchasing value of our salaries by something over 15%, say, 25% in all. In America where the whole circle in which one moves is largely engaged in the same struggle for economy, a reduction of 25% may be feasible, but it is difficult here where there is no slackening of outside demands on account of enforced economies.

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In the case of some of the older members of the Mission, the difficulty is enhanced by the fact that in the natural order of things, the allowances for children have ceased, or are about to cease, while the children are still at school or college. This is not so serious for the boys, for they can in various ways help themselves; but it is not often that a girl can support herself without abandoning school altogether. In our own case we could have managed were it not for the reduction, but how to plan for the reduction and the extra money needed for our daughter, Mary, I really do not see.

How far the same, or similar conditions prevail in other fields, of course I cannot judge. Probably they do not in China, but in India, the reported famine doubtless embarrasses all the missionaries. The distress in Turkey puts that country outside of its all comparisons.

We are glad the Committee has, or is likely to recognize the pains taken in preparing our estimates last summer. Never before has greater effort been made to make them a trustworthy guide to the Committee. We take it also to mean that the Board intends to push the work with new vigor.

What you say regarding an article for the Herald I have noted. I will do what I can, but I have agreed to undertake the editorial work on the history of Protestant missions in Japan which Mr. Albrecht translated from the German some years ago. This involves the writing of a brief account of the work during the last seven years. I have secured the coperation of representatives of the more prominent groups of missions and hope to have the whole published next spring. The expense is to be borne by the German Mis-

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How far the same, or similar conditions prevail in other fields, of course I cannot judge. Probably they do not in China, but in India, the reported famine doubtless embarrasses all the missionaries. The distress in Turkey puts that country outside of all comparison.

We are glad the Committee has, or is likely to recognize the pains taken in preparing our estimates last summer. Never before has greater effort been made to make them a trustworthy guide to the Committee. We take it also to mean that the Board intends to push the work with new vigor.

What you say regarding an article for the Herald I have noted. I will do what I can, but I have agreed to undertake the editorial work on the history of Protestant missions in Japan which Mr. Albrecht translated from the German some years ago. This involves the writing of a brief account of the work during the last seven years. I have secure the cooperation of representatives of the more prominent groups of missions and hope to have the whole published next spring. The expense is to be borne by the German Mis-

sion. I think this is worth doing and that the book will prove an appreciation which while not all we could wish is on the whole useful.

You ask about the theological review and its prospects. As such publications go, it is doing fairly well. Some 200 copies per month are sold and there seems every reason to believe that our special Xmas number will have a circulation of seven or eight hundred. That is the estimate of my Japanese associates and I am publishing 1000 copies with the thought that any which may be left over will be good advertising material bye and bye. A specimen of the Xmas number will be sent on to you by the same mail which takes this letter.

There is no prospect of the review's reaching self-support in the near future; for if it is to furnish the kind of help needed by the evangelists, it cannot appeal to a very large constituency for many years to come. I do not believe it could maintain its influence with the evangelists, if we should attempt to make it more popular. To a certain extent, it is taken by the evangelists of other missions and probably the number of such subscribers will gradually increase. Not long since Mrs. Ebina wrote to say that the Women's Society of the Kobe Church was planning to send some monthly magazine to a certain number of evangelists and as a preparatory measure had asked the intended beneficiaries what magazine they would like. In response, she went on to say, every one replied, "The Fukuin Soshi". This we thought unprejudiced testimony, for the Kobe Church, or at least its pastor, does not stand for the theology which the Fukuin Soshi represents. From Kagoshima in southwestern Kyushu came a request for permission to reprint from our columns in a secular paper. This request we granted on the condition that due credit should be given. All this shows

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an appreciation which while not all we could wish is on the whole gratifying.

Referring to your paper read at the Board Meeting, it seemed to me excellent and calculated to make the impression on the friends of Japan which you intended. There were a few matters of detail, however, which I would have liked to have had different-some of them were of very trifling importance, but which, since I am criticizing, I will mention, at least what I have in mind.

(1) In estimating the Xn population you exclude both the Greeks and the Roman Catholics. This is a point which would be sharply criticized out here if your paper should be reprinted in one of the Yokohama or Kobe papers. The contrast you wish to make is strong enough if they are included.

(2) You omit also all unregistered members of Protestant families. This seems to me a serious mistake because likely to create a wrong impression as to the influence of Missions. The question is how much of the community is committed to the Xn movement. In answering this question, I should use the term "Xn population" and I take pains to say, that, including Greek and R. C. Xns, the number could not fairly be put less than 200,000, or, roughly speaking, 1/2 of one per cent. of the total population. Here we may fairly claim a christianized community of 200,000 as the fruit of thirty-five years missionary labor. In my judgment even this does not tell the whole story by any means.

(3) You seem to forget that block printing was carried to a marvelous extent in old Japan. The number of printed books was enormous and some of the work was exceedingly well done.

(4) When our mission was begun there was a navy with at least one ironclad steamer. An American naval officer, Lt. Commander Grinnell, was an admiral in this navy, at least nominally.

D. C. Greene.

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Tokyo, December 10th, 1896.

(5) The literature of Japan, I think, you have underrated. It was by no means a meagre literature, though in no respects comparable with that of any European country, probably. It was varied and voluminous.

(6) You speak of the Mission as twenty six years old. Would it not be better to say twenty seven? The legal commencement of the Mission was, I take it, the formal recognition of the enterprize by the Board in October 1869, at Pittsburg. The Mission's work began with the landing of the first party, Nov. 30th, 1869. There are two sides to this question, no doubt, and it is of very minor importance any way.

You will not I am sure misunderstand me in that I call your attention to these relatively small matters. I am not sure that they detract at all from the effect of the paper except among the hypercritical readers in the Japanese ports. Its treatment of Doshisha questions seems to be eminently satisfactory.

There appears to be an increased demand for Xn books on the part of the Japanese.. Mr. White, the Secretary of the Tract Societies' Committee for Japan, tells me that his sales last month were the largest yet known. How much reliance to place on this fact, I do not quite know. It is possible that it may be owing chiefly to a spamodic activity on the part of some section of the missionary body, still Mr. White thinks not. The Japanese pastors about here tell me much the same story and I am inclined to think they are right in expecting greater prosperity in the near future. The audiences in the different churches seem to be growing, but the change is not very marked.

With very sincere regards,

Yours faithfully

D. C. Greene.

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J. C. Ballagh

Rev. J. C. Ballagh,
Tokyo, Dec. 17 96.

J. L. B.
Rec'd 1-4-97
Ans'd

Tokyo, December 10th, 1896.

Rev. J. L. Barton, D. D.,
1 Somerset Street, Boston, U. S. A.

Dear Dr. Barton: -

May I ask your co-operation in a matter of some little importance to us, not missionaries simply, but to all good citizens of the United States? We hear on what seems to be good authority that Hon. R. P. Porter has been promised the appointment of U. S. Minister to Japan. This seems to us a most unwise choice and we desire to see it recalled. Mr. Porter is not at all the man who should be sent to Japan, or to any country as minister, but most certainly he should not be sent here now. The new treaties will in the natural course of things be put in force two years from next June and during the interval between now and then many inportant matters of detail, the treaties dealing in the main with principles, must be settled and embodied in conventions. It is ~~of~~ essential that we have a minister of wide experience in legal affairs, and if possible one who knows something of the systems current in Continental Europe, for the Japanese laws are ~~like~~ based upon the same general principles as ~~those~~ those of France and Germany. He should also be a man of unfailing tact, but above all he should be a man of great weight of character. All this is not merely because of the importance of the questions sure to be discussed between him and the Japanese authorities, but because when the treaties do come into force, there is sure to be great friction between the foreign residents and the local authorities.

Hitherto, ~~as you know, not~~ not only we but also the great majority of the foreign residents, being British and Americans, have been ~~used~~ accustomed to expect and to receive all the privileges of the English Common Law which as you know makes far more generous provi-

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sion for personal liberty. As administered in Japan by relatively inexperienced judges, and especially by the unnecessarily arbitrary police, the new system, i.e., new to British and American residents, will inevitably seem harsh and unjust to those who are brought in contact with it. This will mean great friction and irritation. The appeals to the lagations will be frequent and importunate. Unless we have a thoroughly competent man at the head of our legation the strain to which the residents will be subjected will be most trying, and may lead to more or less unfortunate and distressing results to the reputation of the United States. If we do have such a man as I have indicated, he would be able by the very weight of his personal character to secure so much of alleviation in the matter of the administration of the law, as to lessen very materially the friction during the period of transition and by aiding to establish wise and humane precedents would be able not merely to help his own nationals but also do a most useful service to the Japanese people, for they will naturally insist on securing to themselves the benefit of whatever precedents inure to the benefit of the foreigners. The question of what to ask for, what to insist upon, and what to leave untouched will often be one of great delicacy, and should not be left in the hands of such a man as I feel sure Mr. Porter is. When he was here last spring I met him and believe I am not mistaken in my estimate of the man. Our interview was pleasant on both sides, but whatever may be his merits, he does not possess the qualifications essential to a minister at this juncture.

With this conviction I have written to Senator Hoar, whom I know, and to Pres. Angell requesting their good offices. I ask nothing

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If in addition to the qualifications I have indicated, we could have in our prospective Minister such culture as would enable him to take a leading place in the intellectual life of Tokyo and Yokohama it would be a great gain. Why can we not look to the United States to do something to elevate the social life of these foreign communities? Why should not a minister make it a part of his duty to give tone to these outposts of civilization? The right kind of a man could do it and is not the honor of the United States involved in the question of whether we have such a man or not? (End.)

Could you not interest Mr. Dingly in this and get him to use his influence with the Maine Senators and others to have Mr. Porter's nomination, if made, rejected? Could you not also through

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J. L. B.
Rec'd 1-14-97
Ans'd 10

the Methodist Secretaries, or other suitable persons, have the matter brought directly to Mr. McKinley's attention. I doubt very much if he knows anything of the special emergency which this transition to the new system of law constitutes and the need of a thoroughly equipped man to meet it. After the precedents are created and we are all adjusted to the new order of things, it will not so much matter.

Kindly do what you can and interest such men of influence as you can in this good cause and you will place us under a heavy debt of gratitude.

Yours faithfully

D. C. Greene

Rev. D. C. Greene
Tokyo, Ichigaya, Naka no Cho 22, Dec. 14th, '96

Rev. J. L. Barton, D.D.,
1 Somerset Street, Boston, U. S. A.

Dear Dr. Barton:-

You have already, I suppose, received Dr. Gordon's letter of resignation. It has not taken us by surprise, though we are greatly saddened by it. For a long time we have known that both he and Mrs. Gordon were looking up their separation from the Mission in the near future as imminent. There can be no doubt that it seems to them inevitable, but I hope the Prudential Committee will find a way to enable him to meet the exigency before him without taking so radical a step as to withdraw from the work which needs him so much. Advised of his conviction, I do not believe it possible to induce him to cancel his letter without going home, but I can but hope that when he reaches America he will find it easier to settle the problems which he has in mind than he now thinks it will be. The Board has no more faithful or successful missionary anywhere, not one whose special methods of work are better adapted to the needs of Japan at this stage. You will feel as we all do that even at some sacrifice of precedents, he must be retained. Do what you can for the Mission and for ~~[illegible]~~ him.

You will very soon, perhaps by the same mail with this letter, receive Mr. Noyes' request for a furlough. He will state his own case and I need not go into particulars, merely saying in general that it grows out of such an unsettling of his religious views as to make it practically impossible for him to continue in mission work without so much of a change of environment as will enable him to get back to a settled faith. The matter has gone too far to make it wise to attempt to counsel with him here. He has talk-

Rev. D. C. Greene, Dec. 14, 1896

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Tokyo, Dec. 10, '96.

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D. C. Greene

J. L. B.
Rec'd 1-14-97
Ans'd 20

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Tokyo, Ichigaya, Naka no Cho 22, Dec. 14th, '96

Rev. J. L. Barton, D. D.,

1 Somerset Street, Boston, U. S. A.

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Yours very truly
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Rec'd J. L. B.
Ans'd

Tokyo, Ichigaya, Naka no Cho 22, Dec. 14th, '26

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If he can come back to something like the old position, he may be able to accomplish all the more because he has himself been in the fog and has worked his way out of it. Of this I am not at all sanguine, but whether he does ~~or not~~ come back or not to us, it will I think be better for him to go home and make an effort to regain his faith, and if necessary resign while in America, than to resign from here. It will be better all round, for the Board, the Mission, and Mr. Noyes, to have the matter settled quietly. Mrs. Noyes has just given birth to a daughter, or I think it would be advisable to act without waiting to hear from the Pru. Com.; but as it is, there will be no chance for him to go before your answer to the C. A. I.'s request can reach them. The work in his field must remain pretty much at a standstill until Mr. Noyes can leave. He shows an excellent spirit in the matter and will loyally do what he can to avoid embarrassment to the Mission, but he cannot, do what he may, prevent some more or less serious embarrassment. We all have great sympathy for Mr. and Mrs. Noyes and there will be no bitterness on either side. We trust that he may be led back to a firm faith. As to whether a man with his history sh'd be sent out again must depend, I think, upon the kind of change he comes over him. It has been unfortunate that he has been obliged to live alone so much of the time since he has been here, especially in view of the strain to which all hands have been subjected. You will I am sure judge him generously.

Yours very truly D. C. Greene.

Rec'd
Ans'd

(2)

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Rev. D. C. Greene, D.D.
Tokyo, Dec. 14, '96.
St

Rev. D. C. Greene

3745

Tokyo, Jan. 13/96.

J. L. B.
Rec'd 2-12-97
Ans'd 2-5-97

Dear Dr. Barton:-

Herewith I send a slip from the Daily News (London). It contains the report of his representation with Bishop Bickersteth, Dr. Wier (Am. Meth.) and myself, last Spring. I send also a slip from the Japan Gazette containing my comments. There is not much that is new in either, but you may be interested in seeing them.

Yours hastily

D. C. Greene

J. L. B.
Rec'd 3-17-97
Ans'd

Tokyo, January 30th, 1897.

Dear Friends:

It has been my intention for sometime to add a letter to the series now circulating in the Mission and now Dr. Barton's remarks about the Fukuin Soshi furnish the occasion, in that they show the lack of information about the magazine. I think I have already given Dr. Barton the statement which he seeks.

The Fukuin Soshi has made on the whole as good progress as cld be expected. It appeals and and must appeal to a narrow circle and hence cannot expect a paying circulation for many years. If for the sake of increasing its popularity, we include a large proportion of matter of interest to the less educated, we impair its value for the class we have especially in mind. In view of the competition with secular periodicals, it cld not be expected to pay its way until a circulation of 2500 shld be reached, for it is only with such a circulation that any important help can be secured from advertisements. In my judgment it is of sufficient importance that we furnish to the evangelists and pastors a good magazine at a cost which cld be afforded with a circulation of 2500, to warrant the subsidy of $500. asked from the Board.

We furnish an average of a little over 80 pages per month at the price of seven sen a number, which, low though it might seem, is considerably higher, relatively, than the Taiyo which has more than three times the matter and sells at fifteen sen. It does not seem to me that we could fairly ask the evangelists to pay more.

Aside from the periodical bill of about $36. and the initial expenses which so ran into the running expenses that they cannot be stated exactly, but may be put down as yen, 125., the first nine numberswill have cost within an yen or two of yen, 745.00 less receipts, yen, 145.12, say, yen, 600. net. The circulation is now about 300. Some 600 copies of the Christmas number were sold. So far as I know, it is acceptable to the class of readers for which it is designed and many compliments have been reported. It is sold to a certain extent to members of other churches than the Kumiai. The receipts in December were yen, 50.61; in Jan. yen, 23. 50. There is probably some money in the hands of agents, but it is difficult to estimate, though it is doubtless more than enough to offset any outgoes before the publication of number 9 which I have, therefore, included in the above statement, though it will not be published until Feb. 10th. No. 5 is out of print and if any of you have copies which are not needed, it would be a great favor if they cold be returned. We have lost some opportunities for selling complete sets, by our inability to furnish no. 5.

Most of you remember Mr. Hara of whose work in the Hokkaido prisons Mr. Curtis has frequently told us. He is now in Tokyo and while supporting himself as clerk for a builder is looking after released prisoners. He has three now in his own house and expects ten more shortly. These he will help to get places and as they become independent their quarters will be assigned to others from the unfailing stream which flows from the prison doors. 2500* more or less will be released in connection with the funeral of the Empress Dowager, many of whom are men whom he knew while connected with the prisons.

At New Year's he sent out 156 letters and postals to old proteges and received replies from 142. Of the 14 who did not write, 3 are dead. Those heard from all I believe are doing well. Some of the letters were very touching. One mother whose son Mr. H. had helped could not write, but felt she must do something to express her gratitude, so she smeared one of her hands with ink and then pressed it upon paper and sent him the impression. Another who had received a photograph of Mr. H. put it on the wall and placed offerings of mochi before it.

*This no. (2500) refers to the Hokkaido prisons in Yezo is calculated by Mr. Hara and are effectively working for a drinking is accomplished money for a drinking is accomplished

Of course this work requires more funds than he can himself provide, for besides the ten men he expects to have in his house, he has much to do in looking after many men outside. He is, therefore, trying to raise funds and will be glad of any contributions any of you can make. Viscount Okabe and Mr. Kiyoura, Minister of Justice in the present Cabinet, are both much interested in the matter and have subscribed yen, 5.00 apiece per month. He does not now aim at anything more than yen, 30. per month. I think few men who have gone into charty work have given better evidence of a settled purpose or greater system in their work than Mr. Hara. I commend his work as in every respect worthy of your sympathy & prayers.

Judge Miyoshi as you all know has resigned. His reason for doing so was that an impending decision of the Supreme Court in the Judge Bessho case threatenet to so tie the hands of the Minister of Justice as to make it impossible to weed out the ignorant & inefficient judges who came in prior to the establishment of suitable law schools. This is a question with two sides and from the strict American standpoint (we of course have no such system providing for promotions etc.) Judge Miyoshi's opinion was wrong; but from the point of view of the Japanese system, I think he was right. At all events, it was a matter of conscience with him. He was remonstrated with by a friend who called attention to the needs of his family and he thereupon replied, "I am poor, it is true, but I have a conscience." He felt that his course was the more necessary because the Japanese law does not provide for the publication of the opinion of the dissenting judges, or even of the fact that there is any dissent, in fact such publication is forbidden. When the Court was organized, Judge M. then Vice Minister of Justice, urged that the dissenting opinions, if any, shld be made public, but he was overruled.

He plans to join Mr. Tomeoka in starting a reform school, though I judge that he will not have much to do with the every day work of the school. He hopes after a time to branch out into other forms of Xn work as experience opens the doors. One matter whch he has immediately in mind is the starting a law agency for the benefit of the poor, and by offering his services and those of such other Xn lawyers as he can associate with himself to enable them to carry their cases if necessary to the higher courts in cases of manifest injustice. He is also regarded as a probable candidate for Minister of Justice in case Marquis Ito shld form a Cabinet in the near future. When the reform school will be started is not yet know. The project is said to be finding many friends and some of them occupy high places, I refer now to the school itself.

Mr. Katayama has recovered from the small pox and is preparing plans for work. He hopes to start a sort of settlement in Kanda where he will first of all open a school. Tuition will be charged and from this he will pay rent, the incidental expenses of the school, and in time he thinks also something towards a kindergarten or dispensary. He would be glad if I could furnish him with yen, 30. per month for hisown support and also what is necessary for security money on hiring the building. Although he calls his enterprize a school, the religious idea is uppermost in his mind. This I know not simply because he says so, but by what I have seen of him during the past eight months. He intends to have preaching services and a Sunday school ~~work go on~~ from the first. He says he is not afraid to work and his whole history in America shows that he is not. He believes in personal work as few Japanese do and he has always had a man or two in tow ever since I have known him. I believe this to be the most promising ~~piece of work~~ enterprize which has offered hereabouts. In many ways Mr. K. reminds me of Mr. Sawayama, though he lacks Mr. S's gifts as a speaker. He has seen much of ~~city work~~ College Settlements in Boston, New York, and ~~even London~~.

D. C. Greene

Rev. D. B. Greene

Tokyo, Jan. 30, 1897.

Rec'd March 17.

S

1—2

(3)

J. L. B.
Rec'd 3-17-97
Ans'd

Tokyo, Feb. 17th, 1897.

Rev. Jas. L. Barton, D.D.,
1 Somerset Street,
Boston, U. S. A.

Dear Dr. Barton:-

Your favor of Jan. 20th came to hand on the 15th inst. We were glad to receive news of the favorable decision of the Bd. Com. with regard to our request for a furlough. It still seems to us necessary that we should go, and we hope to leave about the middle of May. We think we can finish up the special tasks which we personally need to do by that time and make arrangements also for what we must leave with hands of others.

It will not be easy for us to break away and our Japanese associates are reluctant to have us go, but I am not sure but that this very reluctance on both sides indicates that the time is not inopportune, a time of hope and encouragement.

What you write of your efforts to secure for us a suitable U. S. Minister, I have read with interest. Senator Hoar and Mrs. Angell have both written very cordial letters showing that

they appreciate the situation, and both promise to do what they can. I confess I am a little afraid of Mr. Sherman. Some of his speeches in Congress have indicated a very narrow view of diplomacy. In my letter of yesterday, I said nothing about Mr. Dun, our present Minister, because I understand there is no thought of continuing him. There ought not to be, though as between him and Mr. Porter, I am not sure but that I would prefer Mr. Dun. He is, however, a poor stick. So far as I can see he has little more influence than a tin speaking tube. Such a man does not make many mistakes of commission, but on the other hand he does not make much of anything else.

In my letter to you, I find that I rather overstated the matter of bail. It is theoretically allowed at an earlier stage of proceedings than I supposed; but practically few get the benefit of it until what we shd call a pretty late stage.

In the leading article in Feb. number of "The Far East", you will find a refutation

to this subject. It is from my pen. The editorials on the Japanese Colonel in "The Outlook" of Nov. 7th & Dec. 26th were also mine.

I enclose a copy of a newsletter sent out last month. It may interest you.

Owing to the disabling of a steamer we have now a long interval without opportunity to send letters to the U. S., about three weeks. On the contrary, next week there will be three or four steamers sailing. It seems a pity that there can not be a more equable distribution.

Our Roger, fifteen last May, passed with some conditions, the Harvard examination last June, but owing to some misunderstanding between the representative of Harvard in Japan and the Secretary in Cambridge, the certificate did not come to hand till ten days ago. It was a skillful examination and the papers were forwarded to Cambridge and passed upon by the regular examiners there. It is our plan to have him enter sophomore in 1898. I have given him an hour a day this winter in Latin & Greek and have enjoyed reviewing my college

studies very much.

To-morrow I go to Osaka to attend a memorial meeting, ~~for Mr.~~ it being ten years since the death of Mr. Sawayama. While there I hope to be able to arrange for a substitute ~~for~~ editor for the Fukuin Sosshi.

With sincere regards

Yours heartily

W. E. Griffis

P.S. I notice that the Manual states that in case of furloughs, the salary ceases when the missionary leaves his station and his furlough allowance does not begin until he reaches his American home. ~~I~~ We shall wish to spend some time with our children in Illinois on our way East. Would it not be proper to understand that the ~~salary~~ furlough allowance will begin say eight days after landing, and allow us to take our own time for the journey to Boston? I do not understand that the Bd. Com. cares to require the missionaries who intend to spend their furlough in the East, to go there first and then make their visits in the Central & Western States later, for this would mean considerable expense. On this time that we can relieve his living expenses probably be charged to the Board as travelling expenses. Kindly let me know

EIGHTY-FIFTH ANNUAL MEETING

A. B. of C. for F. M.

FIRST CONGREGATIONAL CHURCH.

MADISON, WIS., _____ 1894.

Rev. D. C. Greene

Tokyo, Feb. 17. 1897.

Rec'd March 17.

S

J. L. B.
Rec'd 3-26-97
Ans'd 31

Tokyo, Mar. 5/97.

Rev. J. L. Barton, D.D.,
1 Somerset Street,
Boston, U.S.A.

Dear Dr. Barton:-

In view of our plan for ~~an~~ return by the C. P. Ry. Co. of May 7th, I have only time to write a few words acknowledging ~~your~~ the receipt of your favors of Jan. 27th & Feb. 4th. Many thanks for your efforts regarding the appointment of a new minister to Japan. I hope we may get Pres. Angell.

As to Mr. Noyes' case, I think you are right and if I have a chance, I will speak to Mr. Noyes to the same effect; but it is hardly likely that I shall see him for more than a few moments before he sails. This, however, will matter less, for he has given me the impression that he thinks me too conservative to be open minded, and hence will give relating little weight to what I say. Probably, he will assent at once to your suggestion and be glad to act upon it - indeed, I think his own choice lies

that way. He promised to try to put his mind in suspense, but his success has not been great; it would appear from a conversation I had with him at New Year's, which greatly surprised me. He feels that he is out of place and longs for a more independent position. I think you may confidently expect to receive his resignation. He is desirous of being frank and fair toward the Board and the Mission and to do nothing which will cause embarrassment. Even if he should come back to orthodox ground, it would be unwise, in my judgment, for him to return to Japan, because of his tendency to go off into vagaries. He needs a more efficient moral support than it is possible for us to give him in Japan, at this stage, and even if his present difficulties were overcome, he would be liable to future troubles.

He is not conscious of any special need of sympathy, nor is Mrs. Hayes, but from the bottom of my heart I pity him, for sooner or later, there must come an

overwhelming sense of loss, unless perhaps, as Darwin testified was true in his own case, there results a kind of atrophy of the religious feelings, but this would only render him tenfold more the object of our sympathy.

My only hope is that the matter can be so quietly arranged that ~~the~~ an assumed necessity for defamation on the U.S. part may not lead him to commit himself more strongly than he yet has done and thus bar the gate to his return to a warm and stimulating faith.

Miss Brown & Miss Wilcox have made us a call this a.m. Miss W. is now with us, but Miss B. has gone to attend a twanzei tawai, Anglican reception, offered her by her old school girls now resident in Tokyo.

The first article in the last Far East may interest you. It is for my here.

Yours hastily

D. C. Greene

(over)

P. S. Since writing the foregoing I have heard through Miss Brown of a movement to secure the appointment of Mr. Hill as Consul to Japan. Is it wise? For Mr. Hill I have great respect, but for two years our Consuls are clothed with judicial powers. Cases of the gravest nature are liable to be brought before them. In my judgment none but lawyers, or those whose experience has given an equivalent training should be placed in such positions. It is only about a month since a woman was condemned to death by before one of our local courts. A similar case was tried in Yokohama before the U. S. Court a few years ago. Our regard for Mr. Hill must not lead us to make a mistake here. I am sure you will not misunderstand me, but I cannot feel that Mr. H. has had the training requisite for this kind of responsibility though it pains me to raise this objection.

W. E. Greene

Rev. W. E. Greene
Tokyo, Mar. 5, 97

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J. L. B.
Rec'd 4-15-97
Ans'd

Tokyo, Mar. 23/97.

Rev. J. L. Barton, D.D.,
1 Somerset Street,
Boston, U. S. A.

Dear Dr. Barton:-

Yours of Feb. 26th was received last evening and its contents fully noted.

As regards Mr. Noyes. I went down to Yokohama to see him as you suggested. He was quite ready to talk and spoke of your letter to him. He expressed himself as ~~greatly pleased~~ displeased at acquiescence in your advice that he resign immediately after reaching the U. S. I told him I felt sure that was the best course under the circumstances and the one which would give promise of the least discussion.

It would appear that his brothers have written him urging him not to come East. This I fear was a mistake and will tend to make him less accessible to evangelical influences. He is in a peculiar frame of mind. It sometimes seems

It has been reported here that Col. John Hay is coming to Japan as minister to California instead of Mr. Conger. Mr. Conger says that Mr. Noyes resigns because he is not appointed to succeed Mr. Conger.

as though with him the burden of proof were with the existing order of things in almost every department of life. If he is not an out and out socialist; he strongly tends toward the socialists' position on such important questions as that of the abolition of private capital.

I think the cause of it all lay primarily in his isolation. He is not a man to make society for himself, yet he needs social support, ~~which~~ and that society which came unbidden was not, unfortunately, the kind which he needed. He seemed to feel grateful to the Mission and to you for the way in which his case had been managed.

As to the arrangements for the work which we leave Mr. Cary will take the Magazine and will manage it for Kyoto. There will be no serious difficulty in doing this and the details have been largely settled. The Kyoto Station will look after the evangelistic work and some member of that Station will make occasional visits to Tokyo & Joshu during our absence. Mr. Cary is now in Joshu and will remain

there than a four weeks, I suppose. We hope Mr. Allchin will be up soon with his lantern. Miss Denton with a companion will occupy our house and will do so much of women's work as she can.

In our view, there is need of a special effort to keep in touch with the pastors and others here. They are as cordial as possible. We have in Tokyo and Yokohama four men of the first rank, Messrs. Tsunashima, Hori, Tomeoka, & Katayama and I think that, working in heartiest sympathy with one another and with the missionaries, they are to form the nucleus around which the better spirits will gather. Of course this is confidential, for it would not do to let it be known that we were thus depending upon them.

Mr. Katayama is working very earnestly and hopefully on his scheme for a social settlement in Kanda district. When you may remember you saw so many book stores. To night he is to deliver a lecture before the confectioners guild on the influence of X-y upon society. This guild has become much

interested in the relief of released prisoners and their meeting tonight is for their benefit. The first address is to be by Mr. Hara, Mr. Curtis' Hokkaido friend, who has about eighty such released prisoners under his care.

It is interesting to hear, as we do, that Mr. Hiyoura the Minister of Justice has given Y. 100. toward a building for Mr. Hara's use, has promised to give Y. 50 per mensem toward the running expenses, and, perhaps most important of all, is to give an address on the 26th inst. at the Y.M.C.A. Hall in behalf of the movement. Is it not odd that the Xns being so insignificant a factor in Japanese Society as some would have us believe should be able to lead in such a movement and that they should draw to its support a Cabinet Minister? Out of the seven leading dailies of Tokyo three are professedly under Xn auspices, and they are by no means the least important of the seven.

We intend to sail May 7th by the Empress of India. Yours faithfully D. C. Greene.

Rev. D. C. Greene, D.D.
Tokyo, Mar. 23, '97

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Rev. D. C. Greene, Tokyo, Mar. 29/97.

J. L. B.

Rec'd 4-26-97

Ans'd

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St

Dear Dr. Barton:-

Enclosed you will find a slip containing an editorial by Uchimura Kanzo, whom I think you met. He spent some years at Amherst as a special student and lately wrote "How I be-

Rev. D. C. Greene, D.D.

St

came a X n". His remarks are far & away the most emphatic protest against the prevailing Christianism which I have seen. and you will be interested in reading it.

Yours hastily

D. C. Gman

I have very doubts about your wisdom & hurrying up the Christmas issue, but it seems a little malicious. We are hoping when a pamphlet for Dr. Barrows as his lecture for <u>Exmouth</u> from Lendrick.

J. L. B.
Rec'd 5-28-97
Ans'd 28

CANADIAN PACIFIC RAILWAY CO.
R.M.S. "EMPRESS OF INDIA."

May 15th, 1897

Rev. J. L. Batten, D.D.,
1 Somerset St.,
Boston.

Dear Dr. Batten:

Yesterday we had a pleasant voyage we are nearing the American coast and I avail myself of an opportunity to use the write later to answer your recent letter.

Letters from Kyoto, probably by this very steamer, will give you the most recent news about the Doshisha. Probably

add little, though Tokyo public sentiment has had not a little to do with the resignation of Mr. Nozaki. Whether Mr. Yokoi, his successor, will be more satisfactory to the Board and the Mission remains to be seen. The opinion in Tokyo is that he will do what he can to secure the cooperation of the Board. He has asked Judge Miyoshi to accept an appointment as teacher and has been told ~~that~~ by Judge M. that he ~~may~~ will accept on condition that the policy of the Teacher is brought into harmony with his own views. Just what these views are, I do not know in detail, but suppose that harmony with the Board is the ~~sine~~ qual-

good - and he has ~~before~~ him. He certainly indicated this in a recent conversation which I had with him in my study. It is the general impression that Mr. Yokoi's administration will be brief, simply a bridge, to something which will be still more favorable to the Board. If there were certainly strong man of fairly conservative opinions in theological matters, I think he could soon be placed in the President's chair; but at present there is no such man available.

My hope is that, not merely the Yokohama Station, but the Mission, will be fully heard from, before an

adverse decision is reached regarding the
prospective propositions of the Trustees. You
will naturally give much weight to what the
Admiral may say, and deservedly so. He
has been out of Japan long enough to have
probably a better perspective than most of us
on the ground. There is great danger that
we also are face to face with the petty an-
noyances of the past few years, may be
unduly anxious about the dangers of co-
operation. As regards subsidies, my mind
is very clear. They should not be renewed
at all I should say, but certainly not without
a thorough reconstruction. As regards
cooperation by means of personal service
I think we might cooperate with an institution

which was in important respects unsatisfactory, provided, it offered an ~~to~~ open door for the operation of a Christian influence; that no obstacles were placed in the way of the missionary teachers; and that they and their opinions were treated with respect.

You ask the ages of our children; they are as follows:-

Roger S. 16. May 27th, 1897.
Elizabeth G. 15. Oct. 20th 1897.
Edward F. 13 Dec. 22nd "

We shall land, on the 18th, undoubtedly, and I should be glad if our allowance could begin, as you suggest, seven or eight days thereafter.

We shall spend a few days in Seattle and then go to Champaign, Ills. When you can address me care of my son, Evarts B. Green 501 Daniel Street. We expect to reach Auburndale somewhere about the 20th of June

With sincere regards

Yours truly

D. C. Green

At Sea, May 15, 1897.

J. L. B.
Rec'd 7-8-97
Ans'd 6

501 Daniel Street,
Champaign, Ills.,
June 3rd, 1897.

Rev. J. L. Barton, D.D.,
1 Somerset St.,
Boston.

Dear Dr. Barton:—

Your favor of recent date came duly to hand. The delay in the formal appropriation of any allowance will make no difference, and I thank you very much for your attention to the matter.

As to Doshisha affairs, my feeling is strongly in favor of a renewal of cooperation, but everything must depend upon the form of the proposition and the spirit which it embodies. In view of this conviction, it seems to me that we can hardly do more than give a very vague answer to the general question, i.e., vague because general, though it may be ~~told with~~ given with emphasis: The Doshisha offers a unique field for missionary effort, even on the evangelistic side, while I think that with such men as we should naturally

by maintain them, such men as Davis, Gordon, Lamed and Carey, we might reasonably hope to restrain, perhaps even guide, the ethical movement which is so closely allied to the religious movement and is, as I think, to prove an important auxiliary to it.

Is there not quite as much danger of an unwise rejection as of a too hasty acceptance of the anticipated proposal of the Trustees? We may not be able to meet the demands of the public sentiment of the Japanese in our decision, but we should give that public sentiment, so far as it is known, very great weight in our decision; and unless it runs counter to a very clear conviction of duty to the constituents of the Board, or the dictates of loyalty to our Xn principles, we are bound to give decisive weight to that sentiment.

We hope to reach Boston about July 1st and I shall hope then to see you and talk over these matters more fully.

My son and his colleagues are rejoicing

over the action of the legislature in regard to ~~the~~ compensating the University for its losses through the defalcation of its late treasurer. It seems probable that the University will as a result of this favorable action be in a stronger financial position than ever before.

Mrs. Green and myself go to St. Louis next week but shall return here about the 15th, inst.

With sincere regards

Yours truly

D. C. Green.

Rev. S. C. Byers, 26 Addison Street, 382

Arlington, July 10/97.

J. L. B.
Rec'd 7-12-97
Ans'd

Dear Dr. Barton:-

Referring to our conversation of this morning, allow me to say that in furnishing our home, it has been possible to purchase certain things which we shall take back to Japan with us and which might therefore be regarded as part of our outfit. When we

Champaign, June 3, '97

we were at hour last,
Mr. Ward sanctioned our
use of the refit money in
this way, no doubt after
referring the matter to the
Prudential Committee.
If the Committee were will
to allow me to draw upon
the refit allowance to the
extent of $200. that would
seem to me the better way
to meet the difficulty which

I find in getting started.

With sincere regards. I

remain

Yours hastily

D. C. Greene.

Rev. D. C. Greene, D. D. 383
Arlington, July 12/97.

Rec'd 7-13-97
Ans'd

Dear Dr. Barton:—

I have just heard for Mr. Wiggin a report of the consultation in the Cabinet regarding the advance of a part of my prospective refil allowance. It is not my wish to embarrass the Pres. Coun. in any way and have made another proposition in a letter

to Mr. Wiggin, writing to him simply because his letter seemed to demand that I should do so. I have asked him to show you my letter and shall be glad if you can recommend the granting of my request.

I remain

Yours very truly

D. C. Green.

Rec'd 7-17-97
Ans'd

Rev. D. C. Greene, D.D.
26 Addison Street
Arlington, July 15/97

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Dear Doctor Greene:

I should very much like a good long talk with you about the Hawaiian Question. I have been urged very strongly to write an article for the N. American Review, or some other similar magazine. I have so far yielded as to decide to try and see whether I can work what I consider

a hundred times more important than the Hawaiian Question, namely, the Cuban question. Perhaps I shall have time to do both. I shall be very glad to see you at any time you may be in Boston. I am not very well just now, but I shall be in my office every day for a few weeks.

Yours very truly,
Dr. Dana Greene.

the demands of the com
~~without~~ and yet deal
tending with the feelings
of the Japanese. I do not
ful at all sure I sha
so far succeed as to ma
me willing to publish, bu
it is possible the way ma
open before me.

In view of this, I would
like to ask whether you

elements are, but I would like to be able

have at the Rooms docu-
ments, printed or otherwise
which would throw light
on the Hawaiian aspect
of the case — documents
which I might see by
going to the Rooms.

It seems to me that the
status quo which many
think the only alternative
and the sole alternative which

Yours sincerely
D. C. Gilman.

ought to be chosen would be seem
result in constant friction
both here and in Hawai
and eventually in war an
bloodshed. If by any
statement of mine others
can be led to see this, I
shall be very glad, but
judging by what I am told
reading men, I am forced to
believe that the considerati
which weight will use an u
in the minds of most of those

Rev. D. C. Greene, D.D. 385

26 Addison St.,

Rec'd 7-17-97 Arlington, July 16/97.

Ans'd

Dear Dr. Barton:-

This morning I have gone over the Transcript report of my Auburndale address and it has occurred to me to ask you whether this mixture of print and Manuscript would answer the purpose which you had in mind when you spoke to

or otherwise to adapt it to editorial use, kindly return it to me that I may put it in better shape.

With sincere regards

Yours truly

D. C. Gilman.

me the other day. If so kindly return it to me and I will preserve it until I have occasion to use it when I will again ~~act~~ send it to you that you may hand it over to the press against whom you spoke.

If you think it needs modification in form

Rec'd 7-23-97
Ans'd

22 Addison St., Arlington, July 22nd, 1897.

Rev. J. L. Barton, D.D.,
1 Somerset Street,
Boston.

Dear Dr. Barton:—

Many thanks for your note informing me of the action of the Bd. Com. regarding my withdrawal, and also for the copy of the revised report of my address with the accompanying words of commendation. I will let you know when I use the address in any church so situated as to make a report seem appropriate.

We expect to have our family together for the first time to-night.

Yours sincerely

D. C. Green.

Arlington, July 22, '97

Rev. D. C. Greene, D.D.
26 Addison Street.
Arlington, Sept. 16/97.

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J. L. B.
Rec'd 9-17-97
Ans'd

Dear Dr. Baker:-

Yours of yesterday referring to my attendance upon the meeting of the Board at New Haven was received this a.m. I wrote at once to Dr. McLean with regard to entertainment.

Mrs. Greene would not have been able to attend in any event on account of our arrangements for the schooling of the children.

I will hold myself in readi-

Arlington, Vt. July 22, '97

to speak if called upon.

Yours very truly

D. C. Greene.

Rev. D. C. Greene D.D. 288
26 Addison Street,
Arlington, Sept. 29/97.

Rec'd 9-30-97
Ans'd 30

Dear Dr. Barton:-

On looking over the copy of the report of my address, I noticed a few changes which seem desirable and if not too much trouble, I should be glad to have your secretary write them into your copy and then return it to me.

It is my intention to deliver this address at Easthampton at a union meeting of the two Cong. Churches next Sunday

Rev. J. C. Hylander's on Stock
Living Sun. Sept. 12/27

Dear Dr. Hulsen:

For looking over this copy of my address I would be very obliged if you should find it well to make notes. I should be glad when you have finished with it to have you hand it over to Mr. Hylander who will return it to me when he comes.

My institution is doing its share of Christian work. I believe it is a sacrificial work, but God blesses and Christian people are responding.

evening. I do not know whether you will think it worth while to arrange for a report in the Springfield papers Monday morning. Do as you think best.

Yours hastily

D. C. Green

morning. I do not have stable

you will find it well

worth it. Company for a party

in the Evening given before

Wednesday morning. Do as

you think best.

Yours truly

G. G. Mann

26 Addison St., Cambridge, Oct: 11/97.

Dear Dr. Daniels:—

Your favor of Saturday, owing to confusion at the P. O. with another Dr. Greene, came home this noon and I hasten to say that I will give me great pleasure to speak before the Worcester Central Association on

the 26th inst., at the
Union Church in Wauwa-
tosa.

Yours truly
D. C. Green.

Rev. J. C. Greene

Arlington, Mass.

Oct. 11. 1887

Ans'd

Arlington, Dec. 17/97.

Dear Dr. Daniels:-

Many thanks for the invitation for Mrs. Spencer & myself to the Cong. Club. Excuse me for asking, but as I got caught over at the Club, I want to make sure whether I am expected to speak or not. I am not getting an invitation and would

prefer not to speak. The other time I did not know until the speaking had begun that I was to make one of the series of speeches. There was I suppose some kind of freemasonry about the initiation which I did not recognize then and might not know now.

Yours truly

D. C. Green

Rev. D. C. Greene

Arlington Mass.

Dec 17. 1897.

Rev. D. C. Greene, D.D. 391
Arlington, Jan. 18/98.

J. L. B.
Rec'd 1-18-98
Ans'd

Dear Dr. Barton:-

Enclosed you will find the copy of a letter of Dr. Gadsden to Mr. Deaning which he asks me to send you.

He says Mr. Deaning's reply is:- "We each distrust the other's witnesses; I am not an accuracy in mission; I don't care to revive interest in a forgotten paragraph." Such a man is incorrigible.

Yesterday I left on your table a copy of the resolution of Jan 10th in final editorial of which is

from my own. Perhaps Dr. Daniel would like to see it also.

Yours hastily

D. C. Gilman

C. H. D.
Rec'd
Ans'd

Arlington, Mar. 16/98.

Dear Dr. Daniels:-

Your favor referring to Young People's Meeting Saturday coming, the 26th inst. is at hand.

I have an engagement to speak there at Melrose the next day and would prefer to be free Saturday coming, though if come the two engagements would not be

I speak, will not be justified, I fear.

Yours faithfully

D. C. Green.

P.S. Kindly let me know what you expect to do in the matter.

incompatible, still as I am expecting to be the guest of friends in Melrose, I think it would be more agreeable to them if I were not to come to them late in the evening. However, I will ask you to arrange as you see fit. They have a comprehensive scheme for a twenty minutes speech. It is a compliment to my power of compression, which, if

Rev. D. C. Greene

Arlington, Mass.

Mch. 15. 1828.

Rev. D. C. Greene, D.D. 393
Albany, N.Y. Mar. 15/98.

J. L. B.
Rec'd 3-15-98
Ans'd

Dear Dr. Barton:-

Referring to your letter of yesterday, I would say that I have no photograph at hand but will get one within a few days.

You ask me to suggest one a third. It seems to be that Dr. Gladden's would be the natural choice, unless you think it wise to represent-

miss him sorely. I suppose he was regarded

~~[illegible]~~ by all as the most accomplished

speaker in the missionary body and had

acquired universal respect and esteem, both

among foreigners and Japanese

Yours sincerely

D. C. Greene.

the medical work, in which case you are shut up to Dr. Berry. However, since he is not now in the field, I think I should say nothing for Dr. Gaston who is next to Dr. Davis the senior missionary actually on the ground, and certainly decided no other in efficient service.

I regret to see the report of Dr. Newbold's death. We shall

Rev. D. C. Greene, D.D. 394
Arlington, Mass.,

L. B.
Rec'd 4-12-98
Ans'd

April 12/98.

Dear Dr. Barton:-

Here with is a note to Mr. Tison and another to Mr. C. C. Beaman of his firm, Evarts, Choate, & Beaman. You may not care to use the letter, yet I fancy it might be well to see Mr. Beaman. When he was in Japan, he ~~found a~~ was in very close relations with Mr. Makiji-

ma and availed himself
of the opportunity to speak of
Doshisha matters. I think,
though I do not know, that
they have business relations
with. While we hint, as
Pres. McKinley does, that all
that needs to be done can be
done quietly and without any
pointing at litigation, it can
hardly will do no harm to
have the good will of the
final law firm with which

Mr. Beaman while not a specially religious man is very friendly now and will certainly give his moral support to any reasonable scheme favorable to the Board. His father was a Cong. Minister who in his later years lived in Boston. Mr. B. himself married a daughter of Wm M. Evarts.

they think is that the greatest hope will be found
upon personal influence brought to bear upon
the members of the Board of Trustees, and that
if Mr. Tison, or Mr. Bennett could see his way clear to write to
Mr. Masujima, perhaps enclosing some of the
editorials, criticizing the Doshisha, he would be so influenced with the stain
upon the good name of Japan, that he would be interested
in starting certain currents of influence which the
Trustees would find it hard to resist. If Prof. Ladd &

Prof. Fisher & Mr. Munger would write Mr. Yokoi and, ~~[illegible]~~ perhaps Mr. Maila. A good deal could be added to the force of the paper Japanese scholars already published.

Hoping you will have a successful trip. I remain

Yours sincerely

D. C. Greene.

J. L. B.
Rec'd 5-4-98
Ans'd

Arlington, Mass., May 6th, 1898.

To the Rev. J. L. Barton, D.D.,
1 Somerset Street, Boston.

Dear Dr. Barton:-

Referring to our conversation the other day when I asked you to request the Prudential Committee to extend my furlough until October 1st, I would say that my reasons are to be found in various perplexing questions which have arisen with regard to our plans for our children. The chief reason of all is the somewhat precarious health of our oldest daughter and her inability as yet to secure suitable employment, i.e., employment which while adequate to her support will not over tax her strength. It is a trying time for her and she needs our presence and support. Our youngest children also, we wish were well started in the work of the next school year before we leave them, especially our youngest son who is but thirteen.

As we shall wish to use our refit money from time to time, I would like to ask the Prudential Committee that

it be placed at my credit with the Treasurer.

With sincere regards

Yours faithfully

W. C. Green.

Rev. D. C. Gilmore, D.D.,
Arlington, May 6, '98

Rev. D. C. Greene D.D. 396

Auburndale, May 12/98.

J. L. B.
Rec'd 5-13-98
Ans'd 13

To the Rev. J. L. Batten, D.D.,

1 Somerset St., Boston.

My dear Dr. Batten:-

Many thanks for your favor of the 10th inst., which arrived yesterday. I am greatly obliged to the Prudential Committee for granting my request for an extension of my furlough and also for kindly planning

Rev. D. C. Greene D.D.

the avail of my pupil allow-
ance at my credit. I hope
to draw a part of it at once.
That is a good article of Dr.
Gordon's in this week's Congre-
gationalist. Mr. Katayama's
article in the Kirisuto-kyo
Shimbun of Apr. 1st was very
outspoken. Mr. Yokoi's
speech at the Doshisha meeting of students, was in effect as follows:-
"We are told that the recent
decision of the Trustees showed

ingratitude towards the benefactors of the Doshisha,
but this is far from true. We acknowledge our weighty
obligations to them, but who are they? First of all there
is the American Board which we shall always remember
with gratitude as the representative of American Xns;
but there were Japanese benefactors as well,
namely, Dr. Neesima, Mr. Yamamoto Katsuma, Dr. N.'s brother-in-law,
Mr. Yamazaki (the most brilliant of the class of 15 and
until his death a ~~fanatical~~ teacher in the Doshisha), Count Inoue & Okuma
and others. These all had an individual interest in

social service? No equitable division could be made, and hence the responsibility of deciding what ought to be done in this emergency must rest with the Trustees. They were obliged to act and they have acted in accordance with their best judgement.

"Moreover, When a man ~~has finished his school~~ ~~has~~ ~~twenty~~ he comes twenty years of age, he is regarded as a man and is endowed with the liberty of manhood. The Doshisha is now twenty three years old. To oppose the decisions of its Trustees is to deny to them the

in the Doshisha. Some of them are dead
consulted. ~~Some affairs of the school~~ We have
reached a critical time in the history of the Doshisha —
it's old constitution is no longer workable in its
entirety. Now what ought to be done? Some say,
if the constitution is unworkable the ~~money~~ property should
be returned to the benefactors, but this is absurd,
for how is it possible to say how much shall go to
Dr. Uemura's representatives, or Yamamoto's or Yama-
zaki's, in view of the inestimable value of their per-

liberty which belongs to their manly status.

"While thus fully recognizing that the opposition is an old woman's device [i.e. unworthy of an attention], it is proper to say that under existing circumstances. ~~the decision~~ ~~there was no escape from~~ the action was utterly unavoidable" etc.

I have not attempted to translate the speech literally, but the spirit and purport ~~of~~ one

accordingly given — unless perhaps by carrying

out an unsuitable comparison. I have raised

the tone. That comparison seemed to mean

that the expectation on the part of critics that

they Muslims would obey all the details of the

constitution, was like that of a parent who would look

for obedience from his man-grown son whom he

had ordered to make himself ridiculous by walking

in the streets, with a sandal on one foot and a

high wooden clog on the other. I suppose this speech as reported must be regarded as being representing Mr. Yokoi's views and attitude, tho, of course, he might object to our basing any action upon it. It certainly does not help his cause, tho it is said to have met with approval of his audience.

Yours very truly
D. C. Greene

Rev. D. C. Greene, D.D. 397

Arlington, May 17/98.

Rec'd 5-18-98
Ans'd 20

Dear Dr. Barton:-

Many thanks for the copy of your letter to the Doshisha Trustees. Do you have copies enough so that I can keep this one? As you say nothing about my returning it, I venture to keep it until I hear from you again.

I have read the letter with much interest. It is a good

letter and ought to help the Trustees to understand our position. They are getting it hot and heavy from all sides. In the last Japan Mail (Mar. 16th) which came yesterday there is a letter from some one who signs al-Xy and takes the course of the Trustees as an illustration of the ultimate issuing of the Xn Convert.

Dr. Davis has an admirable

article in defense of Dr. Kusima's character. How any charge of lack of frankness can stand against Dr. K. ~~him~~, in view of his explicit statements in his appeals to his countrymen for money, I cannot for the life of me see.

Capt. Brinkley has an excellent editorial on the then impending war, which is another illustration of how wide ~~spread~~ and deep is in the con-

mul- & sympathy between the branches

of the Anglo-Saxon race.

Yours faithfully

D. C. Green.

Rev. D. C. Greene D.D.
Carlington.
398.

J. L. B.
Rec'd 5-21-98
Ans'd

May 21/98.

Dear Dr. Baldwin:-

I send herewith a copy of the last number of the Far East - containing an article by Mr. Yokoi on the Doshisha, which is of course a quasi official exposé of the views of the Trustees. You are welcome to keep it. I have another.

Yours hastily

D. C. Greene

J. L. B.
Rec'd 7-15-98
Ans'd L.D.

Arlington, July 14th, 1898.

Rev. Jas. L. Barton, D.D.,

1 Somerset St., Boston.

Dear Dr. Barton:—

When I was down the a. m. I intended to speak to you with regard to a special grant for dentistry for Mrs. Green and myself. Until recently, I had no thought that anything very important would need to be done, but it now seems necessary that a heavier expense should be incurred than I am able to meet. My own dentistry bill I can hardly estimate, but I think I shall need some new teeth and in a

Yours sincerely,
D. C. Green.

rough way I ~~estimate the~~ conjecture that the work may cost from forty to fifty dollars, and Mrs. Green's perhaps half as much.

Would the Committee be willing to authorize me to make the cost of the work a special charge against the Board?

Mr. Beaman to whom I sent a copy of your letter to the Doshisha Trustees has just replied expressing his full approval of that letter and of mine to Mr. Yokoi. Mrs. Green and I are expecting to visit Mr. & Mrs. Beaman at their summer home next week.

Yours sincerely

D. C. Greene.

Rev. S. C. Greene D. D.

Arlington, ~~Ala.~~ July 14, '98

[illegible]

J. B. T.
Rec'd 7-29-98
Ans'd

Rev. D. C. Gwynne D.D.
Arlington, Mass.

400

July 28th, 1898.

To the Rev. Jas. L. Barton, D.D.,
1 Somerset Street,
Boston.

Dear Dr. Barton:-

Your favor of recent date replying to my request for permission to change certain prospective disbursing bills to the Board was forwarded to me during my stay at Mr. Beaman's.

The request was made under the impression that it was regular and in accordance

his intention ~~[illegible]~~ or at least of the probability of his going.

Yours faithfully

D. C. Gregory.

with precedent. The work was needed and I saw no way of meeting the expense, but by such special appropriation. However, I have no wish to have the Bd. Com. make new precedents on my account.

I note what you say about Mr. McLean's going to Japan. Mr. Beaman had heard from him, apparently had seen him, with reference to Doshisha affairs and knew of

Arlington, Mass., Aug. 4th, 1898.

Rec'd 8-5-98
Ans'd

Rev. Jas. L. Barton, D.D.,

1 Somerset-Street, Boston.

My Dear Dr. Barton:—

As our furlough will naturally expire in October, it is time that the arrangements for our passage back to Japan should be made. I accordingly write to ask that I be authorized to engage passage for Mrs. Greene and myself by the first suitable steamer sailing from San Francisco, or Vancouver, at our convenience, after Oct. 2 ult.

We intend to leave Boston early in October, via Chicago, & the Santa Fe route.

Yours faithfully

D. C. Greene.

Washington, Aug 4th 1898

Dr. Jno. A. Wilson, M.D.,

1 Sansome Street, San Francisco.

My Dear Dr. Wilson:

Is your son long in order

respecting an opinion in Baltimore, if so, I think that-

it would be advisable for you to go there to

Johns Hopkins to meet Dr. Osler. I accompany

with it is that I do not think it surgery

for essary for Mrs. Wilson and inquiry on the first

results obtained making your San Francisco,

Consultation, at our convenience, call Dr. Wilson

We intend to leave Washington for Baltimore, on

Friday & not return until

Yours very truly

B. C. Wilson.

Arlington. Aug. 6th, 1898.

To the
Rev. Justin Smith, D.D.,
1 Somerset Street, Boston.

Dear Dr. Smith:—

I enclose herewith a letter just received from Dr. Demetrius Scudder and also some slips from the Transcript indicating some of my efforts to broaden out the narrow provincial view of our Boston journalists. Dr. Scudder evidently did not know of your return and so asked me to see Dr. Daniels. You are doubtless doing all that can wisely be done to secure a satisfactory settlement of the Constantinople question. In my judgment the grand danger in case of a protec-

Washington, July 5th, 1898.

My dear Mr. Bonsal:

I have just received Your letter.

Upon Dr. Bonsal:-

I have been unable to decide

what to advise Your Dr. Bonsal to do

also I am still from the Treasury, and

I am afraid to leave and the Treasury

Department and I am sure Your Father is

Dr. Bonsal and I think that Your

Father would be delighted if Your Dr. Bonsal

Your or Brothers Bring all that can wring

to Chicago to see a Metropolitan Musical

and the Columbian Exposition. In

my judgment the general atmosphere is good for a Invalid.

to wait such as Dr. Scudder wishes to see, would be likely to come from the beach combers. They would be native under any ~~thing~~ plan looking like "missionary rule". If the beach combers could be eliminated, the island would govern themselves without trouble and the only use of our protection would be to keep other nations from interfering. With the improvement in government, however, which would result from the missionary influence, there would come financial prosperity and that would attract the refuse from civilized lands, before the native character had gained sufficient firmness to enable the native government to cope with the troublesome class, or even to resist ~~the~~ the foreign influence. My own belief is that it would be better for all concerned to have Germany take the Carolines and the Ladrones, and I should favor our Government's saying to Ger-

Good and as Dr. Abraham wishes to see, would
be likely to come from the Greek centers. They
would be matters which may ~~come~~ have bearing upon
"Missionary Work." If the Greek centers were
to be discontinued, the Chinese would have more
than sufficient. Matters such as these, and
our relationship would be study when
your investigation should be taken under
your consideration. With the increased in-
terest, however, which would result from
the missionary influence, there would soon
be financial problems, and that would attract
the future from a religious body, before the
Greeks alone, a sufficient financial foundation
to warrant the ~~[illegible]~~ work. The Chinese
alone is now a real ~~[illegible]~~ financial influence.
My own thing is that it would be well for all concerned
where Missionary Work is begun, and the old Mission
would release your Committee from the

may something like this:-

"We appreciate the fact that your national interests in the Carolines are very considerable and provided you are ready to recognize the rights accorded ~~granted~~ to American citizens by the various native authorities, ~~and will assume bottom the fatted~~ this Government will do what it can to make it easy for you to approach the Spanish authorities with regard to ~~colonizing~~ establishing a German protectorate over those islands."

Provided Germany is sufficiently humble, I should be very glad to see her take the Philippines or such a part of them as it does not seem fair for us to retain. I believe that such a course would detach Germany from the Continental combination against Great Britain which I believe is forming and which I believe is the great menace to the

Mean Commission said that:

"The affidavits that you have filed in this Commission are very convincing but provided you are really convinced the right commission is Dominion Citizens in the Indian Nation and ~~[illegible]~~ ~~[illegible]~~ the government will call a Dominion Indian Commission and ~~[illegible]~~ ~~[illegible]~~ Indian Commission will be called upon to ~~[illegible]~~ ~~[illegible]~~ a Dominion Indian Commission you the Constitutional Convention that Indian Indian is a Dominion and Indian is the great mission that

Provided Commission is sufficiently convinced that you feel it are the right the Philippines is such a large country as it does not seem reality in Indian that such a commission should Commission you the Constitutional Convention that Indian Indian is a Dominion and Indian is the great mission that

J. L. B.
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peace of the world. If Germany should regard such a concession as ~~[illegible]~~ having been forced from us by her threatening attitude, the moral effect would be nil; but if she regarded it as a sign that we should welcome her cooperation in our efforts in behalf of the related peoples of the Far East, I think the effect would be most happy, and I do not think it would be difficult to prove to Great Britain that such a course would be for her interest and for that of Japan as well. I think the United States might wisely take the island of Luzon, and establish an efficient protectorate over it, but of this I should not wish to press.

If not too much trouble kindly return the slips and Dr. Scudder's letter and oblige

Yours sincerely

D. C. Gilman.

Aug. 6, 1898
Aug. 8

Allington, Conn.
Rev. D. C. Read

Your's for work. My business school report
such a concession as ~~to~~ having been turned
from us by the Trustees altogether. It
would appear wrong to visit, but if the
Trustees decide it as a sign that we should welcome
the co-education in our schools in behalf of
the colored people, we shall be glad to
welcome it. It would be difficult to prove to Presi-
dent Hall such a course would be for the
benefit, and for lack of proof so small. I think
the Trustees should strongly state the claims of
Hing on and establish an efficient institution
for girls, but I think I should not oppose.

If not to work between friendly relations the schools
Southern Belle and others
Very sincerely
G. C. Rand.

Rev. D. C. Greene, D.D. 98
12-9-403

STEAMSHIP DORIC.

Nov. 2nd, 1898.

My dear Dr. Barton:

Your letter written some of Mr. Frear was duly received on our arrival in San Francisco. Many thanks for your kind words with regard to our return to Japan.

While in the neighborhood of Chicago I spoke five times — once to the Congr. Seminary students, once at the ladies' meeting in Chicago, and three times in Evanston. At Topeka I spoke both morning & evening at the Sunday services.

We left San Francisco at a
bout 3 p.m. Saturday the
29th ult. We shall reach H
onolulu, probably, on Friday
the 4th and I shall hope
to send this note back from
them.

We have had a fairly c
omfortable voyage so far and
trust it will end as well as
has begun.

With sincere regards
Yours very truly
D. C. Green

[illegible]

[illegible]

[illegible]

J. L. B.
Rec'd 3-17-99
Ans'd 18

Tokyo, Japan, Feb. 18th, 1899.

Rev. J. L. Barton, D.D.

14 Beacon Street, Boston, U.S.A.

Dear Dr. Barton:-

Herein I enclose answers to your questions. I am sorry ~~to have~~ been so late, but my mind has been full of other matters which needed to be attended to at once. The statistics are not so full and definite as I wish they were, but I cannot do better now.

In your last mission letter you refer to Miss Dodson's work in Tokyo, in terms which seem to show a misapprehension of its character and scope. While she did do valued service in awakening an interest in the ~~work of the~~ mission on the part of the foreigners, that service was merely an incident when more important work directly for the Japanese. If you could hear Pastor Hori of Yokohama, or Pastor Tsunashima of Tokyo plead for speedy return to Tokyo, you could not fail to understand the estimate put upon her service for the Japanese. Capt. Brinkley whose letter asking that she be retained in Tokyo you may have seen, took pains to say to Dr.

Dr Ford and myself, that he wrote his letter simply because of what he had heard and seen of her influence upon the Japanese young men. He said that so far as his observation went only one other lady, a Mrs Kirkes, who died some years ago in Tokyo, had gained a similar influence. She was indefatigable in her efforts to keep herself informed of every branch of work. She tried to do more than any one person ought to do and was quite worn out when she left for Tottori.

'At the beginning of this letter I referred to my being much preoccupied. This preoccupation came about in this way:-

On my return I had a conversation with the Secretary of Legation, the Minister being absent, and found that practically nothing was being done to allay the anxiety of the foreign community with regard to their relations to the Japanese government; especially with reference to the system of criminal procedure. The plan in mind was to wait for a concrete case of hardship and then try to negotiate. This seemed

to me a mistake and so when the Minister, Col. Burck, returned, I had a long talk with him and subsequently with the British Minister, Sir Ernest Satow. Both asked me to write out my ~~opinion~~ views, which I did in the form of a letter to Col. Burck, a copy of which with Col. Burck's approval was sent to Sir Ernest. The latter immediately informed Col. Burck that he was ready to cooperate with him in behalf of the measure I had advocated, and in due time both approached the Japanese government.

My proposition was that an effort should be made to get permission from the Jap. Govt. for representatives of ~~the respective~~ Gt. Britain & the U.S. respecting to visit such of their nationals as might be held in confinement on suspicion of crime, whether in so-called solitary confinement or otherwise, and also to attend the preliminary examination. The solitary confinement is one of the instruments for squeezing confessions of guilt from suspected persons, and as innocent persons are liable ~~to~~ without cause in this respect, it sometimes takes a long time to make sure there is not a particle of the juice of ~~[illegible]~~ guilt in them. My object was to hasten the tedious processes of the Japanese courts, that is, those having charge of the preliminary stages. The theory is that of the German & French

system. It seemed to me that the ~~to~~ point mentioned in the judicial system was that when the thin end of the wedge should be inserted. The British & American governments are advantageously placed in this respect, (1) because they are asking no more than they freely grant — much less in fact; & (2) because the Japanese want just now the hearty good will of those governments. It is by no means certain that we shall get pretty nearly what I ask for; but it is reasonably certain that this movement will result in a compromise quite as good, viz.:— Solitary confinement as means of forcing suspected persons will be abandoned before long, and with its abandonment the way will be opened for agents of the U.S. & any body else to visit prisoners; and further the counsel of criminal defendants will be admitted to the preliminary examinations.

When this application to the Ministers became known to Mr. Masujima, apparently through Mr. McKeon, he ~~apparently~~ seems to have thought it a good opportunity for the Barristers' Association to push the matter, which they had thought of before, I believe, and he asked me for a conference. There was nothing important in this save the knowledge

in both had of one another's intent and purpose to push things. The association prepared a bill for submission to the Diet, and has already the assurance that an important part of their programme will be granted.

Just then, Lord Beresford happened along and in a speech advocating a commercial alliance ~~with~~ between Great Britain, the U.S., Germany & Japan, he sandwiched in a suggestion of a revision of the Code of Criminal Procedure, which came indirectly from my letter to Col. Beck. Certain comments on this ~~at~~ speech in the Hokumin Shimbun gave me a chance and I wrote a letter which you will find in the Japan Mail of Feb. 11th. See also the editorials on the 2nd & 3rd pages. In this letter, I advocated opening the preliminary examination to the Counsel for the defendant. This letter was commented on if not copied, in nearly every foreign paper in Japan, and more or less noticed by the Japanese press.

The lower house of the Diet ~~has~~ is to have a bill before it looking to the adoption of my suggestion, and the Ministry of Justice has acknowledged its propriety and his willingness to prepare a bill to that effect later, when certain other changes which its adoption would render necessary can be provided for. If the Ministry keep up their pres

sure, I presume the Japanese will come with the next session of the Diet. It is possible that the lower house will be sufficiently interested to push their bill through with such a majority as to force the government to assent at this session. ~~to hang up things~~.

In response to a somewhat similar but more comprehensive proposition, the State Department at Washington, declined to do anything now. To prevent such cold water being thrown on Col. Burk's efforts, I wrote to Mr. Hoar and my nephew H. S. Boutell, the representative from Mr. Blatchford's district in Chicago, asking them to interview the Chairmen of the Foreign Affairs Committee of their respective houses and also Secretary Hay. I furnished them with copies of my letter to Col. Burk, besides giving other information.

The interesting thing about it all is to see how strong the influence of the public sentiment of Great Britain & the U. S. is upon Japanese affairs. ~~Their~~ The political and legal systems of Japan are now, I learn, a-later, to come into harmony with those of the English speaking nations. My letter happened to voice that sentiment and hence made an impression far beyond its merits, and so far as I have

hand, it awakened no ill will, though in the upper house, my suggestion finds few supporters, I am told; but the upper house rarely opposes the government, and I am expecting to see the government under pressure for the ministers, present a fairly satisfactory bill at the next session, as the easiest way out a more or less embarrassing position, for they do not want to refuse the united request of the two ministers.

Col. Buck is doing very well. He is a man of high character, unselfish and open-minded. He is very sympathetic and does not arouse antagonism. While he is not precisely the man I should have chosen, he has a kind of power which will serve him in good stead. His health is poor and while he is better than he was, it is by no means sure that he will not have to retire, though I think he will stay if he can.

Mrs. Green and myself are well, save that I am having a little trouble with rheumatism. It takes me at an inexpedient and sometimes embarrassing occasions, but happily, though severe while it lasts, does not last long at a time. Thanking you and Mrs. Barlow for your good wishes for the year, I remain on behalf of myself & Mrs. Green, Yours sincerely D. C. Green.

Tokyo, Feb. 18, '99

Tokyo, Japan, Feb. 25/99.

Rev. Judson Smith, D.D.,
14 Beacon Street,
Boston, U.S.A.

Dear Dr. Smith:—

Mr. Rice of Rutt is in Yokohama en route for America, I believe. He came by Japanese schooner to the Bonin Islands, some 500 miles south of here, but singularly enough a part of the superfluities of Tokyo. From the Bonins we came by Japanese steamer. He was very ill, but I understand he is better now. I have asked Dr. Davis who happens to be in Yokohama to look after him. We have invited him up to stay with us until his steamer sails, but he has not yet accepted our invitation.

At the Bonins he fell in with Bishop Awdry of the English Church, who kindly lent him the funds required by an enforced stay while waiting for the steamer, to Yokohama. At Mr. Rice's request I remitted the Bishop and have just received his acknowledgement as follows:—

St. Andrews Close, Shiba
Tokyo, Feb. 24, 1899.

Dear Dr. Green:— Thank you for your Cheque (¥25.00)

so promptly received.

It has been a real pleasure to make the acquaintance of Mr. Price and to have these days with him: and at the same time a deep and wholesome humiliation to see a life kept all these years at such a high level of simplicity, culture, industry & spiritual earnestness under circumstances of such isolation, with so little outwardly to support zeal, or energy, or intelligence, and with the depressing influence of sea-sickness in his many voyages in small vessels.

Believe me

Yours sincerely

(Signed) Wm Cecil,

Bishop

Tokyo, Feb. 23rd 1889.
Rec'd March 23

I am sure you will be glad to see this high tribute to Mr. Price. I shall give him the original.

The new Trustee of the Doshisha have met and done what business could be done. They met in Tokyo. At the close of their meeting which lasted five days we invited them to dine with us. Only seven out of the twelve present at the meeting could come but we had a very pleasant time together. The very sudden death of Mr. Kozaki's oldest daughter on the third day, threw a gloom over us all. She was a noble girl of sixteen and much beloved. Everything that no suitable candidate for President seems immediately available, everything looks hopeful.

Yours sincerely D. C. Greene.

Tokyo, Mar. 14th, 1899.

Rev. Justin Smith, D.D.,

Boston, U. S. A.

Dear Dr. Smith:—

Since I have heard from Mr. Rice of the loss of the Robt. Logan, I have been thinking of the question of building the new vessel in Yokohama. Ship building ought to be much cheaper here. Material cannot on the average be much more expensive, while labor is, taking full account of the difference in efficiency, cannot cost more than one third of what it would cost in San Francisco. Furthermore, the expense of the voyage down to Port for Yokohama would very much less. Of course there may be incidental advantages which I do not think of, in having the vessel built in the States, but, looking at the cost of building and equipment only, S. F. cannot I think compete with Yokohama.

So strong is my conviction that I have asked for specifications and a bid for a vessel, based on one which the Baptist Board is having built here. This vessel is rated at "A1. for ten years" which I am assured is an unusual rating for a wooden vessel. The frame is oulting of hard wood. The Board is

I put this at the Yokohama price would prove 20 % at least cheaper than if built at S. F. builders. I would like to have the Board save that money.
Yours sincerely D. C. Greene.

committed to no expense, and the problematical character of the whole question of building in Yokohama is thoroughly understood by the bidder. My only request is that the specifications be examined and the price compared with that of the same quality of material &c in San Francisco. Mr. Rice says the last vessel was weak and at the time of her loss unfit for the trip to Honolulu. The vessel which would be built here on the specifications I send on might be expected to have double the life of such a vessel. The specification are, of course, simply tentative, bona fide so far as the vessel they forshadow is concerned, but they can be modified to suit the wishes of those concerned.

There would be no lack of good inspection. Capt. Bicker of the Baptist Mission vessel has offered his services free of charge for occasional inspection. The veteran sailor Capt. Swain, an American who has been on this coast even since I came to Japan, a man of unusual mental cultivation as well unswerving probity, would unquestionably give his services also. Besides these there would be the official inspection of Lloyds surveyors from time to time. I am merely, not a sailor or a naval architect, but I have had large experience in building and under the direction of Capt. Bicker & Capt. Swain I am

confident I could add considerably to the security of the structure. I shared a room working with Mr. Macartin a ship-in-law (Shallow) & Dr. Ashmun of China. He is an experienced & practical ship builder.

Tokyo, March 14, 1899.
Rec'd April 7.

Estimate of fore & afte
Schooner for South Sea Islands

Hereby I the undersigned
agree to build a fore an afte
Schooner according to plans &
specifications allreadyy handt
to you for the sum of Yen
Ninteen Thousand (19000 Yen)

To H Macarthur Esq
No 10 Yokohama

Signed H. Cook
Yokohama 8th April 1899

Herewith please find plans + specifications for Mission Schooner which, as you know, I promised Dr Price (?) of Ruth I would procure for him.

I should like to say that when first entrusted by our Board with the work of preparing plans + specifications + getting estimates for the vessel which is now being built, I made very thorough enquiries into the facilities for building small wooden vessels that are to be found here in the East. I visited Nagasaki, Kobe, Osaka + Yokohama as well as Tokio. I also made enquiries in Shanghai + Hongkong. The result of the enquiries made was the placing of the contract with the Yoshihama. His estimate was not quite the lowest, though among the lowest, but the work he had previously turned out was so far superior to any other for strength + durability that I could not for a moment have admitted which to employ. The results as shown in our vessel, now nearing completion, more than justify the course taken. I cannot speak too highly regarding the work that has been done.

The plans + specifications are duplicates of those referring to my own vessel. They will at any rate show you approximately what can be done here for a certain sum. Given, the same or similar dimensions

the same class of vessel (say 10 or 11 years A1 Lloyd's) + the internal arrangements or deck arrangements become pretty much a matter of choice. I do not know what style or size of vessel our friends have in their minds but I should strongly recommend them not to build a smaller vessel, if to be used in the open at all + unless there are special local restrictions that make a smaller vessel a necessity. A vessel of this size is at once a good sea going craft + also "handy" in close quarters.

If I can be of service to anyone concerned in this matter, I need hardly say that it will give me very great pleasure. As a missionary I am, of course, interested in Missions + as a seaman I am interested in ships, first + most of all in Mission ships, so please do not hesitate to call on me if I can in any way be of assistance in the good work.

Yours cordially

John W. Birtwhistle

Tokyo, April 12th, 1899.

To the

Rev. Judson Smith, D.D.,

14 Beacon Street,

Boston, U. S. A.

Dear Dr. Smith:—

Yesterday I took on board the San Francisco steamer plans and specifications for a vessel like the one the Baptist Board is building in Yokohama. You can judge from them whether it would be worth while to have the work done here. In case any large changes were desired, it would be well perhaps for you to send out special plans and specifications, as regards ~~the~~ everything but the material, ~~or rather~~ for the woodwork. Even that might be included, by using <u>teyaki</u> wherever hard wood is desired and <u>Oregon pine</u> for the soft wood. <u>teyaki</u> is an excellent wood. While not equal to teak it is thoroughly suitable for almost any purpose for which hard wood is needed in ship building. In the specification I send, the word is spelled <u>tayaki</u>.

As I have written before, I believe that quality for quality you can do better here than in San Francisco. The Lloyd's surveyor is a thoroughly trustworthy man

and Capt: Swain tells me he could be relied on for ~~through~~ such detailed inspection as to render the work satisfactory.

I do not wish to be understood as urging the matter at all. My simple desire is that such a comparison made between prices etc. as to satisfy you that your decision when reached, whatever it may be, in the light of the information I have secured, is on the whole for the true advantage of the Board.

Capt: Bickel is of course known to the Baptist Board and I would refer you to them as regards his competence to recommend the Yokohama builders.

Capt: Swain advises that if the work be done here, Capt: Efford, the Lloyds' Surveyor, begins the thing responsibly for the work which affects the seagoing quality of the vessel and that Capt: Bickel's judgement be allowed to prevail in the matter of fittings etc. Capt. B. says he would take no remuneration, but his expenses for trip would need to be paid a few times. Perhaps you might think it worth while to have the Capt: Foster (?) come up from Port to superintend, under Capt: Efford, the

whole work.

Mr. Price told me that a Captain at Ruk told him that it was just as well that the Logan went ashore, for she was not strong enough to take the voyage to Honolulu. If that was true after only three and a half years' service, it would be poor policy to get another vessel of that type, however cheap it was. The vessel ~~for~~ built on these specifications is rated at A1. for ten years. If you should build here, you would naturally have repairs made here and I think there would be much advantage in having repairs made at the port where the vessel ~~was~~ built.

There are other shipbuilding firms in Yokohama and when the time comes, a fair amount of competition could be secured.

While as I say, I am not anxious for the job, if the responsibility is put upon me, I will gladly do what I can to meet it. I am not a shipbuilder, but I know something of the quality of materials & can tell good work when I see it, and so far as I could by perhaps a few visits, I would keep track of the work and ~~make sure~~ be of some service as a check upon the employed inspector.

The papers I intended to plan in the handing Mrs. Sheffield of North China, but as she was not on board at the time, I asked one of the passengers, a Tokyo lady, to hand them to her, with the request that they be passed on to Mr. Frear to be forwarded to you.

Yours very sincerely

D. C. Greene.

P.S. I enclose a letter for Capt. Bickel and the bid of H. Cook. $9,000. yen, would be substantially $9,500., a little less during the last half of the year, and a little more the first half, because of the varying current of exchange, which is always unfavorable while the heavy payments for tea and silk are being made, chiefly from April to July, though the banks begin to accumulate funds rather earlier.

Recd. May 1

Answ. April 12-99

JUN 3 1899
JUN 27 1899

No. 1

Tokyo, May 12th, 1899.

Rev. J. L. Barton, D.D.,
14 Beacon St., Boston,
U.S.A.

Dear Dr. Barton:—

Many thanks for your favor of March 18th. I am glad to hold the results of your inquiries regarding the industrial-reading mission work. It is now possible to speak more definitely with regard to one or two matters referred to in my earlier letters to you. First, Judge Miyoshi's enterprise in behalf of neglected children has grown not a little. Instead of the year's 20,000. which I at first he had raised, some 70,000. yen are in hand with the prospect of securing an additional 20,000. before long. It will be perhaps less complicated under his control than his first plan contemplated — at least the president as now organized is not Judge Miyoshi, but a well known banker & capitalist, much interested in charitable work, Mr. Shibusawa. Mr. Miyoshi is, however, his counsellor, and the manager will be Mr. Miyoshi's lieutenant, Mr. Yamamoto, a Doshisha graduate much esteemed by us all.

Secondly, Mr. Tomeoka's school of a similar character, but more distinctively Christian, is in a fair way to organization. Land with buildings sufficient for a beginning has been

bought and the school will soon be started in a small way. This enterprise has at its foundation some ¥,600., collected by Dr. Gordon, I understand, but it requires not far fr ¥,3000. of funds, Japanese capital. Mr. Tomeoka has meanwhile been appointed instructor in a temporary school for prison officials which will be continued for three years. This involves the giving up of his chaplaincy, but it will afford him more time for his school, as well as greater financial freedom, on account of a ~~greater~~ larger salary and greater security of tenure.

The Buddhists are throwing up their hats in great glee ~~over~~ at their alleged victory over Xty in driving Mr. Tomeoka out of office, but it is difficult to see much victory in it. As chaplain, he was simply an employee of the Prison Bureau, not a member of the civil service, and ~~[illegible]~~ liable to be dropped at any time. His salary, moreover, was ~~a fabu~~ only $7.50 ~~gold~~ United States currency per mensem and at the same time ~~that~~ he was so crowded with technical details that his opportunity for personal intercourse with the men was reduced to a minimum. Now, he is a member of the civil

service with a secure tenure of office and a salary for the first year of $500. United States currency, ~~equal~~ allowing for the lower cost of Japanese living, equivalent to $2500. in the United States. The second year the salary will be $650.00. His duties are less onerous, but at the same time they give him an opportunity to influence the entire prison service of the Empire. Furthermore, in his new situation he will be able to give much closer attention to his ~~work~~ efforts for child reform which he has all along regarded as his true life work.

The Government was able to continue in a remarkable manner two at first sight incompatible measures, namely, that of helping the Buddhists out of their awkward ~~scrape they had got themselves into~~ situation into which they had forced themselves by refusing to work in a prison when a Christian chaplain was employed, and that of rewarding, ~~it rewarded~~ ~~which they~~ the Christian chaplain ~~in getting was rewarded by~~ promotion to a position of wider influence, and in fuller harmony with his own chosen life work. Mr. Tomeoka can be relied upon to use his increased leisure and larger means for the best ends.

The recent meetings of the Japanese Evangelical Alliance in various halls in Tokyo, were productive of much good. The Christian speakers showed greater freedom and vigor than I have witnessed for many years.

some of the best and most unexceptionable addresses were from men in whom previous utterances ~~we had seen~~ there had been much to criticise — who had indeed seemed to be deliberately pulling down what the Christian Church was trying to build up. But I must not write more, here.

Yours sincerely

D. C. Greene.

P. S. Since writing the above we have had a very delightful interview with a Mr. Bodman and his sister, the latter of Northampton. They have eyes to see and so are learning quite a little of our missionary work.

Tokyo, Japan, May 12, 1899.

UN 3 1899
UN 27 1899

No. 2

Tokyo, May 12th, 1899.

Rev. J. L. Barton, D.D.,
14 Beacon Street, Boston,
U. S. A.

Dear Dr. Barton:—

Allow me to write a word of caution, which while it may be quite unnecessary, may possibly be of service to you, and certainly can do no harm.

Not so very long ago, a Miss Irving was a teacher at Nagasaki under the Ref. (Dutch) Board. For some reason, not altogether clear, she left that society and became principal of the Union Women's Board school in Yokohama. Later, owing, apparently to difficulties between her and one of her associates she returned to America and has I believe resigned her connection with the society. We hear she is trying to secure appointment from some other board, and it has occurred to me she might possibly apply to our Board. Without attempting to enter into the merits of the case, I may at least say this, that in the eyes of some in whom I have great confidence, and who have apparently pretty full information, she is altogether unfit for missionary

service. We hear that she has talked over the directors of the Union Women's Board so far that they would probably give her an unqualified recommendation, but it would be exceedingly unfortunate if she should return to Japan in any capacity whatever. I will say further that I have myself seen a letter from her own pen to one of the most bitter anti-Xn ladies of Yokohama, whose sentiments she has embodied in her attack upon her late associate, which is sufficient to convict her of very gross unwisdom, not to say of an unXn spirit.

There is another matter, closely related with this about which there is perhaps nothing to be done; but which it seems important that you should know. It is ~~perhaps some~~ on the other hand just possible that the way may open for you to use the information for the good of the general cause. I refer to the Yokohama Mission of the Union Women's Board. In my judgment there ought to be an advisory committee appointed to which difficulties arising in the administration can be referred, not necessarily with power to act, but which shall be appealed

to keep itself informed about the affairs of the institution, give its advice when asked and if necessary sometimes unasked, and which shall be expected to communicate with the Home Board at its discretion. Within my ~~memory~~ knowledge which extends back almost to the very beginning of the institution, there has been a long series of troubles, one of which has been dealt with after a careful review of the facts, or at least no such review of the facts ~~has been made~~ as to satisfy the community of the wisdom of the decision reached. The friends of Miss Levy are now, and will be for some time to come, ~~working~~ doing their best to keep her ~~the~~ controversy alive, and there is, so far as appears, no way for the present incumbent to defend herself. How far the latter has been wise I cannot say, but the only proper way to end such a trouble is to commission some body on the ground to hold a hearing and get the facts on both sides. This should be followed by a full report including ~~a decision~~ the opinion of the committee as to the merits of the case. The home authorities might then make their decision in the light of this report.

In a regularly organized (of ordinary size) mission such trouble would seldom reach an acute stage, but in an institution like

that in question, all belonging to the institution or mission are more or less partisans with controversy and there is, as matters stand, no chance for an unprejudiced survey of the ground. The case is rendered more embarrassing by the fact that the head of the evangelistic work is a lady over sixty, whose health is badly broken, and whose judgment never very well balanced is quite overthrown by her physical ills. She is a lady of unquestioned piety and zeal, of really respected for her devotion to her work, notwithstanding the fact that her methods are often sadly wrong. The friends at home do not apparently understand the situation at all, and allow weight to her judgment because of their knowledge of her devoted spirit. To outsiders like myself, it appears that her large influence is almost always thrown on the wrong side. Though I speak of myself as an outsider, I have been obliged to know something of the inside working of the institution, because of my connection with our Yokohama Church to which at one time several of her Bible women belonged and with regard to whom I was obliged to have some bitter controversy with the lady referred to, Mrs. Pierson.

As an illustration of her ~~poor~~ lamentable lack of judgment, let me ~~say~~ tell something of her arrangements for her Bible women. She has what she calls a school for Bible women. After a certain time spent in study ~~they~~ the students are sent out for missionary work - some of them under her personal supervision and some of them I believe in connection with other missions. When work fails, as it often does, they return to the school and are supported the same, I believe as if they were at work. There are said to be not less than eighty of these women who are all appearances in this way provided for during the rest of their lives, at an expense I am told of $60.00 U.S. currency a year. If Mrs. Pierson were a well woman she could not give adequate supervision to even ten Bible women, and to support eighty ~~such a body~~ without efficient supervision is a piece of such extraordinary unwisdom as to demand a protest from those interested in the missionary movement. It is a wonder that no serious scandal has arisen. In my judgment hardly less than 9/10 of the money which goes to the support of these women is worse than wasted -

indeed have not seen, but that stringer condemnation ~~that that~~ ought to be bestowed upon it.

In writing this, I have relied chiefly upon ~~the statements of third~~ hearsay, but I feel justified in doing so, because in cases like this, one of the great questions is, "What impression is the work making upon personally sympathetic observers?" Hearsay testimony is the evidence of that impression. There may be errors in some more or less important matters of detail in what I have written; but making every allowance for such possible errors, what I have stated ought I think to convince anyone that a special deputation should ~~ought to~~ be sent out to inspect the school, or a committee on the ground ought to be appointed for the purpose, from among the missionaries of denominations contributing to that society, i.e., from the Presbyterian, Dutch Reformed, Congregational, and Episcopalian missions.

As I said at the outset, there may be no opportunity for your to make suggestions, but it does seem a pity for so many of our Brooklyn Congregationalists and others to be throwing away

their money through a system so mistaken, and with such inadequate supervision.

What has occurred to me is that you, or some one else at your suggestion, might say to one a man of whom intimated that the controversy between Miss Irving and her successor has been taken up in Yokohama by certain friends of Miss Irving and is being pushed in such a way as to threaten grave harm to the School unless some thorough going investigation can be made by unprejudiced parties. And further that very serious concern is felt with reference to the inadequate supervision exercised over the large number of Bible women employed by Mrs. Pierson, especially in view of her feeble and extremely nervous condition. This anxiety is felt by those who have known the institution for more than twenty five years and who have been and still claim to be its warmest friends. If ~~such persons~~ those communicated with wish for further light, let them confer with Prof. Knox of Union Seminary. He knows nothing probably of the Miss Irving trouble, but he does know of Mrs. Pierson's methods, and will be able to point out the dangers arising from her enfeebled

health.

It would be better probably that my name should not be used in connection with the affair, but if you or others think otherwise, I have no objection to being known as authority for the general statement made on the preceding page, but I should not wish to appear in public as authority for the details mentioned earlier in my letter, any further than as ~~Bordeaux~~ statement of what is currently reported in what may ~~fairly~~ be regarded as well informed circles.

With these explanations I leave the matter with you, to take steps, or to take no steps as may seem best to you and your advisers.

Yours sincerely

D. C. Green.

Tokyo, May 12, 99

almost yesterday and I have already instituted inquiries which will I think furnish reliable data for such a comparison of the benevolence of Xns and non-Xns as you seek.

As to the History of Rotestant Mission in Japan, tell Dr. Christlieb and myself have been much annoyed by the lack of attention to the sale of the book by the late agent of the Methodist Publishing House. He seemed to know less about such matters than a bright grammar school boy. However, they have a professional bookman in charge now. Mr. J. L. Cowan late of the ~~Cincinnati~~ Cincinnati Branch of the Book Concern. In answer to a note of mine in which I quoted liberally from your letter to me, I have received the enclosed which looks like business. Had Mr. Wadman remained, he would have done the work well, I am sure, but his successor, Mr. Cleveland, was a sad failure.

I want to write an article for the Herald,

do not so very strongly urge it. Office work is so vain, this office work is so very vain, I think ought for Christ's sake, I wish he would be simply a phonograph for his chosen men, which he functions of his

but it seems impossible for an Israelite with any satisfaction to remain there days.

You may have heard that the Dept. of Education has a series of regulations for private schools under consideration which threaten the very existence of Mission schools. They were drafted in the Dept. of Education, submitted to a kind of advisory Council of a semi-official character, approved and returned to the Dept. After receiving the formal approval of the Ministry of Education they must be accepted by the Cabinet. Accordingly there is a chance of their being shorn of their noxious features before they become law, but we have high authority for the belief that they will become law. I will write more fully later. Our Minister, in some respects the best we ever had, is unfortunately not well and apparently shrinks from responsibility. This is the more discouraging because of the wretched organization of our State Dept. at Washington, where, however good the Secretary may be, or his chief assistant, too much responsibility seems to be thrown on mere clerks, men utterly unfit to sit in judgement upon the despatches of such men as Col. Denby & Col. Beck. Some one in Washington is responsible for neglecting to secure authority from Congress for certain arrangements preliminary to the closing of the Consular Courts. One man condoned by Meanslaughlin is almost sure to go free because of the lack of authority to detain him. Congress ought to have been asked to allow the jail to be condemned. Then pending civil suits cannot, it would seem be

[illegible] Minister of Justice
[illegible] Col. Beck and acted in time, but seems unwilling to do anything. Consequently he could not find a suitable place and the jail remained [illegible] right to be condemned. [illegible]

[illegible] Dept. [illegible] judgments be executed. The Minister of Justice [illegible] Col. Beck [illegible] This is a strange case of [illegible] right and [illegible] the [illegible]

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METHODIST PUBLISHING HOUSE,
No. 2. Shichome, Ginza,
Tokyo.

Tokyo [redacted] 189[redacted]

Rev. D. C. Greene

Ichigawa,

Tokyo

Dear Dr.:-

Your kind letter of inquiry of the 24th. received. You will be pleased to know that I am now in correspondence with the Fleming H. Revell Co. of Chicago, in regard to a sale of the larger portion of the Ritter History, also that I have had prepared and almost ready to mail a circular containing the review from the Missionary Herald, that you call attention to, this will be mailed to every name I can gew in Japan and the East. If the effort to sell to Revell does not succeed I will try other publishers and in event of that failing will then try to place a number on sale in diff erent parts of America and England.

I thoroughly appreciate that the book has not been properly presented and has no chance to sell in America. It is our fault and again it is not, but more the fault of the many changes in management here in the Publishing house in the last 18 months. Mr. Wadman went home just at the time the book ought to have been pushed then Mr. Cleveland took hold until some one could be found to take up the work and he had so many other duties that he could not spend time on the details of the business. I very much [illegible] that he will not [illegible] had a fair chance so far, and assure you that I will do all I can to dispose of the whole edition.

Yours [illegible]

5-35

Rev. D. C. Greene

Ichigaya,

Tokyo

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Rev. D. C. Greene
Tokyo
May 25, '99

JUL 1 1899
JUL 21 1899

Tokyo, June 6/99.

Rev. J. L. Barton, D.D.,
14 Beacon Street,
Boston, U. S. A.

Dear Dr. Barton:—

By this mail I am sending a bailing [illegible], copy of a memo. handed the U. S. American Minister, Col. Barth, yesterday, with regard to certain constitutional regulations for private schools, and also a copy of the translation prepared by Mr. Miller the Japanese Secretary of the U. S. Legation, of the Draft of the regulations. The Draft was prepared by the Dept. of Education, submitted to a semi-official Council of Education and revised back with full approval. The regulations only await the sanction of the Cabinet before being promulgated. The question governing out-of-state regulations and supervision

indeed. If strictly interpreted they would exclude ~~all~~ ~~any~~ religious exercises of every kind from all Mission schools. Article XVII. is the anti-religious one.

It is rumored that the regulations are to be promulgated, and many believe that so far as the anti-religious and anti-foreign clause are concerned they will be, but there will still remain the need for regulations and upon their nature will largely depend the future of the Doshisha as well as of all Xn schools of other grades. Count Okuma told Mr. Buck the other day that if he thought they would be promulgated as they stand. He had he said done what he could to have them modified, but without avail. Count Okuma is out of office and perhaps does not know.

One of the rabidly anti-foreign papers stated

the other day, that the Government was yielding to pressure from the British and American Ministers in this matter and would not publish the regulations. This was followed by an attack on the foreigners for interfering and upon the Govt. for its weakness.

Pressure from outside counts for a good deal in these days, but unfortunately our American State Dept. is over cautious about applying it. If a firm hand were given to our diplomatic officials it would be much better. As regards the question now before us, we can ask that any demands be made, or any unfriendly attitude assumed towards the Jap. Govt; but simply that the Ministers here, for example, be assured that he would have the sympathy and moral support of the Dept. within certain stipulated limits, i.e., a courteous and thoroughly friendly remonstrance against a policy which would of possible injury

the work of years — a work begun and carried
out the suggestion, often, with the encouragement always, of some of the most distinguished
statesmen of Japan. It seems to me also that
while the Japanese Govt may be technically within
its rights in its proposed action, that action is
taken would ~~[illegible]~~ create
very serious friction between the Japan and
other nations, quite apart from any missionary
interests involved. The real object of the regulation
is to throw the schools into the hands of the new
Shinto apostles — men who have no more faith in
Shintoism than you or I, but who are bound
that its doctrine shall be forced down the
throats of the school children. ~~[illegible]~~
~~[illegible] of the primary~~ schools. No parent of
anything like the old Christian type could send a
child to some of these schools, for the child would be taught to
acknowledge the deity of the Emperor and his ancestors, yet
I suppose the treaties give to resident foreigners the same

privileges in the public schools that the Japanese have. There will be foreigners who will wish to send their children to Japanese schools, but if they are conscientious they cannot do so in certain sections of the country on religious grounds. A little friendly remonstrance now would forestall a good deal of unpleasant controversy later.

One serious fault of our State Dept. is that too much responsibility is left to our Consuls and other underpaid officials in the Dept. at home. There are not enough responsible men to attend to the weighty questions which must be referred to the Dept.

If there is any way of inducing the Dept. to give Col. Burk greater freedom in dealing with this religious question, I should be very glad. Col. Burk is an unusually good man, kind and sympathetic, but somewhat lacking in force. His

mind works slowly and I think he finds it difficult to keep a complicated matter clearly before his mind. His health is poor and he is hampered both by his physical weakness & the conviction that the Dept. of State cannot be relied on to support him.

The copy of the regulations is for the Legation.

The memo. though written by myself was presented by a committee composed by Dr. Lewis (Presby.), Prof. Clement (Baptist) and myself, who represented a self-appointed conference of a dozen or more Tokyo missionaries of which Bishop Williams (Am. Epis.) was chairman. I am sending the documents are not in better shape, but I am greatly pressed for time and have found it difficult to amend them at all.

Yours sincerely

D. C. Greene

Tokyo, June 6, '99

JUL 3 1899
JUL 21 1899

Zolin

Rev. L. L. Barton, D.D.,
Beacon Street,
Boston, U. S. A.

Dear Dr. Barton:-

When writing you yesterday I did not refer to my appointment as one of the Board's representatives on the Doshisha Board of Trustees. First of all let me thank the Prudential Committee for the honor of this confidence. It will be my constant effort to prove myself worthy of it.

This unexpected in my letter of yesterday on should probably be complicated by some very serious problems, and we shall need all the help we can get as we seek to solve them. But it is my strong belief that if we can meet the more serious difficulties without disaster, we shall

friendly comparatively plain.

Still I cannot disguise the fact that the next few years are to be a very critical time for Japan. Until nearly what we might call the Anglo-Saxon movement has been very strong - almost overwhelming. Now, however, the ruling classes are beginning to think that they should resist it. Every apparently successful step in the path of Germany or Russia would inevitably tend to strengthen the hands of the pro-German party. Baldwin Smith's letter to the London Times last winter on the dangers of the government in England was also used here against the pro-Government advocates, with considerable effect. The Nationalist party and the pro-Russian party are influenced by the steady and apparently inevitable progress of Russia. They believe that Germany, largely due to her unifying policy, and they think that by adopting the same they may hope to frustrate any designs upon Japan. In this the Nationalists are making a great mistake, for the new life and vigor manifested in Japan

and due at the bottom to the principle of social liberty, which has drawn a distinct line for England, and Great Britain, and America. To attempt to establish the authority of that principle would think be almost suicidal.

No man would care to object to the natural growth of Russia southward which accompanied by the fostering of personal rights, but when in the heart of Finland, not to speak of its chronic condition of the Russian peasants, that gives us serious calculation and calamitous. This is the principle which our good Russia represents rather than the liberty. But Slavic race which troubles us. If Japan is of a different same principle, has independence in government

Great Britain and the United States are authority interested in this matter. If Japan falls under the domination of that Russian principle of good: Great Britain will lose half the value of her friendship nominal peaceful, in her silent, perhaps, but nevertheless real conflict with Russia. Sooner or later there will be a contest for the possession of India. If India is lost, I do not

[illegible] and with [illegible] the cause of [illegible] constitutions all [illegible] [illegible] with [illegible] [illegible]

A little, as I have said, thoroughly friendly [illegible] remonstrance on the part of Great Britain and the United States [illegible] would do wonders [illegible] the liberal statesmanship [illegible] the nation's [illegible] with [illegible] popular [illegible] [illegible] in any case, and [illegible] of [illegible] in the [illegible] Darwin Roosevelt has given [illegible]

It is hardly necessary for me to ask that [illegible] be [illegible] justice. We have [illegible] [illegible] in Europe [illegible] of [illegible]

D. C. Gilman

[illegible] [illegible] [illegible] [

AUG 14 1899

AUG 14 1899
AUG 18 1899

(Copy)

Ichigaya, Tokyo, June 27/99.

My dear Colonel Buck:—

Referring to our conversation the other day, allow me to submit for your information a few thoughts suggested by reading the proposed regulations for private schools as published in the Kyoiku Jiron (Educational Review) of the 5th ultimo. Pardon me if in doing so I include some of the statements contained in a previous memorandum, for the repetition is essential to the completeness of the communication.

By way of preface permit me to note, what I have already said in my conversation with you, that those interested in the education do not ask nor desire any official interference in their behalf. Be fore, certainly, the question arising out of the proposed regulations are domestic questions and it is in any way desirable that they be treated as such. Still, those regulations if they become law will affect in numberless ways the well being of American citizens and inflict grievous financial loss upon many religious organizations which have hitherto carried on their educational ~~work~~ enterprises with the entire approval of some of the best known public men of Japan.

In two cases within my own direct observation, provincial governors have freely given their personal influence in aid of the establishment of the schools and the purchase of land for the residences of the American teachers, under circumstances which

compelled the conviction that they were acting in harmony with the views of their superiors. Investments have been made which would not have been thought of but for this action and efficient association. In one case, certainly, statesmen occupying the highest positions in His Imperial Majesty's Govt have themselves made large contribution and have secured gifts for their friends in behalf of a proposed Xn university; whose Xn character was set forth with most explicit terms in the prospectus upon the basis of which funds were solicited. As has been stated in a previous communication, largely because of this cordial cooperation on the part of these public men of Japan, several hundreds of thousands of dollars were contributed by American friends, for buildings, current expenses and endowment — one gentleman alone giving the munificent sum of $100,000. in United States Gold. Of this institution in a large degree, yet more than to any other, have truly owed their growth to similar evidences of cordial interest and active coöperation.

This is not written in support of a legal claim against His Imperial Majesty's Govt for it is frankly acknowledged that that Govt cannot be held responsible for the unofficial acts of public men. It will, however, be conceded that the encouragement above indicated does constitute ample ground for a friendly and courteous request that the history of the numerous Xn institutions be accorded

full and careful consideration before the contemplated regulations are issued.

The managers of the Christian schools appreciate the importance of raising the standard of instruction in all private schools to the high level fixed for similar public schools, and they will readily agree to cooperate with the Dept of Education in its efforts to secure this end; but they do not believe that a careful inspection of the Xn schools would give any support to the theory that the elimination of Xn teaching would tend to raise the quality of the instruction given, which they are confident would not suffer from comparison with that of the best non-Xn institutions in the Empire.

In view of the course of debate at the meeting of the High Educational Council, reported in the Nippon Jiji, it will not be deemed out of place, if attention be called to the attitude which the missionary body has ever maintained toward the Japanese Govt & people. The work of such representative missionaries as J. C. Hepburn, M.D., LL.D. and the Rev. G. F. Verbeck, D.D. is too well known to require extended remark. It has been constantly and cordially recognized. No longer ago than the 18th ultimo, the Minister of Home Affairs at a gathering of prison officials referred to the effort of another well known missionary, Dr. J. C. Berry, in behalf of ~~prison reform~~ criminal convicts, in 1873 as the starting point of prison reform in Japan. The number of schools, hospitals, orphanages, homes for the aged poor, etc. which have grown up under

the auspices of the missionaries testifies to their interest in the Japanese people.

What they have done to create in Europe and America a sentiment favorable to treaty revision is indicated by certain documents which I venture to append to this letter — documents which are but representations of the spirit of innumerable letters and addresses emanating from the same or similar sources. In testimony of the uniformity of this spirit of sympathetic loyalty to His Imperial Majesty's Govt, I would call attention to the unanimity with which the respective papers were signed. It is not too much to say that the influence of the missionaries was an important factor in the very first attempt at revision, namely, the treaty negotiated by the Hon. Geo. F. Bingham, under instructions from the Hon. W. M. Evarts at that time Secretary of State in the U. S. Govt. Mr. Evarts expressed to me his sympathy with the purpose of His Imperial Majesty's Govt and his deep regret that that Govt felt constrained to add the clause to which the failure of the treaty was due. That those sentiments were in a measure to be attributed to his direct knowledge of the controlling opinion of the missionary community will not I think be denied. The efficiency of the influence which that community has exerted from that time onward in America, Gt Britain, & Germany must be evident to all who will consider the facts and is a sufficient answer to the ill-concealed attack upon it which marred the

proceedings of the High Educational Council. That influence has been uniformly ~~favorable~~ favorable to truly Christian & civil, in my judgment; the successful accomplishment of that measure must be largely attributed.

It has been said by some, who advocate the contemplated restrictions upon the Schools, that the teaching of Xty tends to denationalize the students. A complete and satisfactory answer to this charge is to be found in the behavior of the Xn officers and men of the Imperial Army & Navy during the recent war with China; not to speak of the disproportionately large number of Xn men who have been called to positions of weight & responsibility in civil life. In nearly every dept. of His Majesty's Govt. and in the Imperial Dept. the number of Xns will be found several times larger than the normal proportion — an unmistakable evidence of their patriotism and efficiency.

No other religion teaches more strenuously man's obligation to society, than does Xty. To a Xn no less than to a Shinto-believer, duty to his country is a religious duty, and every accessing faith must tend to increase the energy of conscience as it impels him to the discharge of that duty. The growth and prospering of the many charitable institutions already referred to, which, whatever may have been their ~~orig~~ origin are now for the most part adopted and controlled by Christian workers, show in a most striking manner the dispersion of social obligation which rests upon the Xn community. While Xty teaches in unmistakable

terms the value of the individual and in so doing confers upon every nation which accepts it a stimulus to earnestness & activity which cannot be over estimated, this stimulus is not due to a selfish view of life, but to the strong sense of duty which is the necessary corollary of that teaching.

After a close observation of Japanese affairs for well nigh thirty years, I am convinced that the contribution which the Japanese Xns have made to the prosperity and strength of the State is far beyond the ratio of their numbers. The number of ~~the~~ enrolled Xns has been estimated at 125,000, including Protestants, Roman Catholics & Greek Catholics. If to these we add what may be called adherents, the Xn community may be said to comprise 250,000 souls, i.e., a trifle over one half of one per cent. of the entire population of Japan. The influential position which it has won is due to the intensity of its public spirit. Whatever may be said of individuals here and there, the community as a whole stands firmly on the side of every effort which makes for the good of society. In the matter of education alone, the Xns care for 16,000 students in schools of all grades, a considerable proportion of whom could not find room in the public schools, which recent statistics show provide for less than seventy per cent. of the school population. These Xn schools have their place and it will hardly be denied that they fill it efficiently and worthily.

It is sometimes said that these Xn institutions are mere

machines for the propagation of religious opinion, a means of multiplying the number of believers. This is due to a gross misapprehension of their spirit and purpose. It is indeed true that the Xn faith is looked upon as the supreme gift, but it is not true in any proper sense that schools, hospitals, etc are devices for the spread of that faith. Even if it were not believed that they would be directly tributary to that faith, the Xn wld be in duty bound to organize ~~and~~ & support such institutions, because they are necessary to the well being of society. It is the ~~duty~~ purpose of every missionary, whether he be Japanese or foreigner, to exhibit so far as he may Xty in its fullest and most symmetrical form. That form of Xty includes schools, in which the young of both sexes may be surrounded during their formative years with the restraint and influences which religion affords. Christians believe that religion needs the broadening influence of education, while education needs the warmth and inspiration which religion gives. Without education religion is in danger of falling into superstition. Without religion education is apt to drift into mere intellectualism cold and self-centred.

That the fruits of the educational efforts of the Xns in Japan support this theory the character of their students and their success in life abundantly prove. The Kangyin Daiouji which Ministry of Education are said in my hearing, referring to one of the large Xn institutions: "As regards scholarship, it is in

my judgment the second private school in Japan; as regards the moral character of its students, it is the first." Other Xn schools perhaps less known to this Excellency deserve equal commendation. May we not properly emphasize such testimony as a recognition of the fact that while Xty serves the State as a conservator of morals, it does so without impairing the intellectual success of those placed under its influence?

In the discussion of this subject reference has been made to the practice of European governments in dealing with private schools, and the claim has been made that the policy pursued by the decision of the High Educational Council would be in harmony with European precedents. This I believe to be a mistake. The American Board, the organization to which I belong, has had for many years a school in Spain of the class described in the proposed regulations as a "high school for girls". Its students after graduation are admitted on examination, without further preparation into the University of Madrid. They have passed their examinations with special honor. During the recent war with Spain, the school was transferred across the French border and located at Biarritz, without friction or delay. Since the close of the war it has been retransferred and is now located at Madrid.

Another school for women, of a lower grade, also

under the auspices of the American Board, has been in operation for several years at Prague in Austria and has received gratifying evidence of the interest and hearty approval of the officials. Possibly the fact that it is a school for fallen women may appear to diminish somewhat its value as a precedent, still it would seem to be a school within the scope of the contemplated regulations. The so-called Mrs. Gould's school at Rome is another illustration of the liberty to teach religion in private schools freely accorded to foreigners on the Continent of Europe. These concrete cases which come within my own knowledge wild seem to be conclusive as regards the four countries indicated. No one will claim that there is in Germany any restriction upon religious teaching in private schools. (Vide the letters of Revs. Messrs. Landis and Schiller in the Japan Weekly Mail of April 27th, last).

Trusting that this attempt to indicate the position and sentiments of the managers of Xn schools as I apprehend them will not appear in any way inconsistent with the dutiful loyalty to support His Imperial Majesty's Govt in its efforts to advance the cause of education and thanking you most sincerely for your deep interest in this important matter, I remain

Yours very truly

(over) Daniel Crosby Greene.

Appended Documents -

(1) Extraterritoriality, an essay read before the Kobe and Osaka Missionary Association at its April meeting, 1884, by D. C. Greene.

(2) Memorandum on the proposed Revision of the Treaties proposed in accordance with a resolution adopted unanimously at a meeting of the Kobe and Osaka Missy Association held in Kyoto on Tuesday April 22nd, 1884. Jap. Wkly Mail, Oct. 25, 1890, p. 406

(3) Memorandum adopted by the Missy Association of Central Japan at a meeting held in Osaka Oct. 14th, 1890. ibid. p. 406 - (published in connection with the memo.)

(4) Memorial of British Missionaries with regard to Treaty Revision, Tokyo, Oct. 3rd, 1890. Japan Wkly Mail, Oct. 3, 1890. page, 348.

Tokyo, June 27, '99

Copy

Kobe, July 14th, 1899.

Rev. Judson Smith, D.D.,

14 Beacon Street, Boston, U.S.A.

Dear Dr. Smith:—

Your favor with regard to the new Robt. Logan came duly to hand and I thank you very heartily for your kind words with reference to my proposition. It is probably too late to do anything more about the matter, but I think the Committee is in error in supposing that such a vessel built abroad cannot carry the U.S. flag. Similar vessels and even large sea going steamers have within my observation carried the U.S. flag in spite of having been built in Chinese and Japanese ports.

I cannot give definite authorities, still I think you will find that there is a law providing

Rev. D. C. Greene D.D. to Dr. Smith

for the registry of such vessels, through withholding the privilege of entrance into a U.S. port. In other words American citizens are accordingly the privilege of sharing in the coasting and other traffic wholly in foreign waters, without the handicap which the ordinary shipping laws constitute.

By way of illustration, let me point to what will transpire if the war between France & China broke out some years ago, the large steamers belonging to the great Chinese S.S. Co. were all transferred to Messrs. Russell & Co. and carried the U.S. flag through the war. I am not sure but that a part of the same vessels carried the U.S. flag during the war between Japan and China.

As there would be no need of the Logans going to the states, for repairs could be arranged for here, or at some German naval station probably, the denial of the privilege of entering an American port would not be serious.

Yours sincerely

D. C. Greene.

Rev. D. C. Green

Kobe, July 14-99

Rec'd Aug. 10

AUG 14 1899

AUG 14 1899
AUG 18 1899

Hiaizan, near Kyoto, Japan,
July 25th, 1899.

Rev. J. L. Barton, D.D.,
14 Beacon Street,
Boston, U.S.A.

My dear Dr. Barton:-

Enclosed you will find the copy of a letter recently sent to Col. Buck, the United States Minister. In accordance with Col. Buck's request the letter is in the form of a personal communication to him as a friend rather than as minister of the U.S. Gov't. It was however written at his suggestion and was read to him before it was put into its present shape, i.e., before it was finally copied off for his use. He assured me that it would be laid before the Minister of Education, informally of course, and I have since been informed that it was duly handed to the Minister's Private Secretary, who is a graduate of ~~Amherst College~~ Yale, I think. A son of the Minister graduated at Amherst, perhaps a dozen years ago. How much good will come of the effort we are making, we do not know of course, and very likely shall never know; but the fact that we have on our side almost the entire press of Japan gives us ground for hope that the general opposition will prove too strong for the Dept. of Education.

A committee has been formed in Tokyo to consider the

and kindred questions. It comprises Dr. Lumbin (Presby.), Prof. Wyckoff (Ref.), Bishop McCtim. & Mr. Gardiner (Epis.), Dr. Soper (Meth.), Prof. Clement (Bapt.), Mr. Cozard (Friend) and myself. The enclosed letter was the outgrowth of certain inquiries made by a sub-com. of which I was chairman. The Minister, however, ~~asked me~~ intimated that it would be better for me to write as an individual, because such a course would increase the informality. As Dr. Lumbin was away from the city and there appeared to be danger that Col. Burke would also leave soon, it became necessary for me to write without conference with my colleagues, so that I alone am responsible for the letter.

The Mission meeting passed off smoothly — the shortest meeting for many years, and yet everything which was in shape for Mission action received attention. Among the items of business, I will call attention to only two or three.

The first is the inexpedience of employing a lawyer to arrange with regard to the Board's title to real estate in Japan. It is extremely doubtful whether the Board can secure recognition as a legal person for the Japanese Govt., or even whether the Govt. will acknowledge the right of any foreign religious corporation to be the beneficiary of a trust. These questions will

opportunity has to be sounded out and there will be need of first class legal talent. As all the missionary societies need meet the same questions, is it not feasible to form with the larger societies a syndicate for the employment of counsel? As Mr. McCoor is here and will be here for sometime as the attorney for the Standard Oil Co., my suggestion is that he be asked to take general charge and to employ such Japanese assistance as he may require. As I understand the matter his arrangements with ~~the~~ his principals would prevent his appearing as the formal counsel of outside parties, but would be no obstacle to his doing what might be necessary in advising the agent of the syndicate in employing Japanese attorneys, or in counselling them from time to time. Possibly the Standard Oil people might be asked to allow Mr. McCoor to take a more open part in the negotiations. This whole matter is of very grave importance and should be settled as early as possible. The transfers made when Mr. Ellison was here and under his direction are not yet recognized by the Jap. authorities and there is reason to believe that I am considered as the cause of what Mr. Atkinson's lot & that when Mr. Hill lived. If the Board is not allowed to be the beneficiary of a trust, in what form shall the Board's property in Japan be held? That question is a puzzle which can hardly be solved

without legal assistance.)

The next matter is that of the Kyoto Girls' School. I do not know that it is worth while to argue the case at any length, but the Girls' School is a heavy burden for the Doshisha to carry. At the same time, it would be hard for the Trustees ~~at this time~~ to face the outcry which the abandonment of that important dept would cause. It would very greatly increase their embarrassment. The addition of two ladies ~~wom~~ to our force would be of the greatest service, even if the Doshisha should fail to maintain its present promise, for they could be transferred readily to other points, if it became necessary to again separate for that institution. I very much hope the Board will see its way clear to grant the request of the Mission in this regard.

The meeting of the Doshisha Trustees passed off very harmoniously. There was no lack of harmony from beginning to end, on any radical question, save on the part of Mr. Kozaki at the beginning. He wished to increase the Board of Trustees and bring in a number of men of large social influence and also to secure a decision that the School should be run as a thoroughly Japanese institution, apparently without foreign trustees. He stood absolutely alone. The New President of the Trustees, Hon. Mr. Saibara, and the Principal of the School, Mr. Hizoku both appeared very well in-

dud. It is difficult to bring about a complete revolution at once, especially in view of the uncertainty about the impending regulations for private schools. It hardly seems wise to make changes now, when it is utterly impossible to tell ~~how far~~ what the requirements of those regulations will be. Hence there is a difference of opinion as to whether it is best to make any radical changes in the present arrangements now. ~~Infatuated~~ Several of the teachers will be dropped and new ones will be appointed and a decided effort will be made to raise the tone of the school, but ~~there will be~~ the majority of the Trustees do not think it wise to voluntarily relinquish the good-licence or to give the gov't an excuse for taking it away before the new regulations appear.

There are problems enough ahead, but so far as the action of the Trustees has gone, it has been entirely satisfactory. I do not see how it could have been more so.

We have passed under Japanese jurisdiction without friction, but here too there are unsolved problems before us. The Japanese authorities will do what they can under the circumstances to avoid just ground of offence, but they do not yet understand how great embarrassment may grow out of their Code of Criminal procedure, an imitation of the French Code, before its recent revision, but with the right of jury trial omitted. I have been reading ~~to-day~~

an argument by Prof. Jules Le Veillé (a la Faculté de Droit de Ro
of the French Code (written in 1882), which I wish Dr.
Dr Forel could weigh before continuing his unduly
optimistic prophecies. It is not possible to trans-
fer such large bodies of British & American so
suddenly for the domain of English law without great danger
of ~~fa~~ serious friction. I am told that the
Prussian Code is soon to be substituted, but if the
privilege of counsel at the preliminary examination
be left out, the gain will be small. If serious
trouble does not arise during the transition period
it will be due to a kind of favoritism on the
part of the Sup. Govt which we have no right to ex-
pect. Of course this is strictly inter nos. I
have no desire to play the part of a pessimist. The
lawyers of the country and the lower house of the
Diet are on the side of the medical reform, and
it may come soon enough to prevent the trouble
I anticipate; but let an American or a British sub-
ject, of fair reputability, be arrested for some alleged offence and be
kept without counsel, or the privilege of bail for a
couple of weeks or more - ~~and this~~ which is liable to happen
at any time - and there will be a stir in the
foreign communities. Things will not be so

bad as in the Spanish possessions, perhaps not worse than in France, even five years ago, but they will be in striking contrast with the arrangements of the Consular Court of the U.S. & Great Britain, the only ones two thirds of the community know anything about.

But—I will not write more.

Yours very sincerely

W. C. Green.

Kyoto, July 25, '99

Rev. D. C. Greene, 418

SEP 5th 1899
SEP 6 1899

Yokohama, Japan,
Aug. 18th, 1899.

Rev. J. L. Barton, D.D.,
14 Beacon St.,
Boston, U.S.A.

Dear Dr. Barton:-

As I write a way from home, I am obliged to use such paper as is obtainable. Hence this small sheet.

In view of the instruction recently issued by the Ministry of Education forbidding religious instruction or religious worship in any form in schools following conferring instruction prescribed by the Government, a ~~[illegible]~~ call was issued for a meeting of those interested in Christian schools. This meeting was held on the 16th

Photo, July 25, 1899

Rev. G. C. Ransom

inst. in Tokyo. It was well attended by both Japanese & foreigners representing the various schools. After full discussion the unanimous opinion of the present was embodied in an address to the managers of the principal incorporated educational institutions under the management.

This address was drawn up by Mr. Albrecht and in duplicate copy will be placed in your hands. It is sufficient to note here that it counselled a firm stand against such management, and urged that special pains be taken to avoid any course which could be characterized as ~~[illegible]~~ double dealing. It was felt that however great the sacrifice, all privileges should be abandoned rather than giving any

ground for the change that they were sustained by a technical construction of the law.

The full scope of the new regulation is not as yet known, but it seems clear that no primary schools under the auspices are now possible, except for the children of foreigners, unless it be for poor children. Even schools for poor children are subject to such restrictions, that it will be very difficult to maintain them, for every child must have a certificate of inability to pay, the fees exacted in the public schools, and this certificate must be approved by the Mayor of the City, town, or village in which he resides. Furthermore it has been officially stated that such ~~official~~ approval will not be given on ~~any~~ individual applica-

tion, but that the whole school must ~~[illegible]~~ apply together, so as to save the time of the officials.

It is found that mixed kindergartens will be forbidden also, though it is possible that children under school age, that is, under six, may be allowed to attend.

Girls schools for pupils over school age, or who have finished the prescribed courses in the govt-schools will not be disturbed, so far as we can now judge. Neither will similar schools for boys we think, unless they aim to secure the two privileges of exemption from military service, and of passing ad eundem into government-schools. Special language schools, or indeed any other special schools

will not be interfered with provided the pupils have passed through the ~~prescribed~~ courses prescribed for the public schools, at least this is the current understanding among both Japanese and foreigners. There is some difference of opinion as to whether the intention of the Dept. of Education was to increase the severity of the control of private schools or otherwise. The missionaries naturally take the former view, for the new regulation explicitly states that no religious instruction shall be given in connection with the schools even outside of the regular hours of school duty, whereas previously it was understood and even unofficially but plainly stated by officers of the Dept. of Education that there

was no desire to interfere with the students outside of the regular school hours. Others who have had opportunity to confer with the Dept. officials have gained quite the contrary opinion. They point to the fact that while the hostile ~~movement~~ attack ~~against~~ upon the Xn schools ~~was~~ as originally intended provided for the insertion of the anti-relign clause excluding religion from the schools in the body of the imperial rescript as an integral part of the school law, that clause has been relegated to a simple departmental "instruction", and hence marks the waning influence of the anti-Xn faction in the Dept., the most chauvinistic of all the departments.

such observers deprecate any immediate action on the part of the managers of the Xn schools, believing that the next change in the ministry, which is thought to be impending, will bring the desired relief.

However, it is difficult to see how immediate action can be avoided without incurring the charge of a dishonest evasion of the law.

That you may judge of the situation I will explain how the instruction affects the Dominion.

On filing the Constitution, the Constitution of the Board was called to the fact that the clause making Xn teaching of the religious instruction in all the departments of the Dominion void if unmodified necessitates the withdrawal of the licenses which

confound the two principles of connection with the National School system and that of postponement of military service from the age of twenty-two to that of twenty-eight. The suggestion was made that a clause to this effect might be added, viz., "so far as does not conflict with the laws of the Govt." It was then explained that since the Dos Cristos ~~were~~ consisted of several departments, only one of which "the Middle School", corresponding to our high school, the way was open for any amount of religious instruction for those departments, and in the absence of any express prohibition of attendance upon such exercises by the Middle School students, the result would be practically the same

as if there were no good regulations and the principle of compulsory attendance were adopted. A good many friends of the school have been convinced by such reasoning, but no amount of reasoning can disguise the fact that the insertion of that clause would render possible for the Dept. of Ed. to completely nullify the real conditions of the trust. Without that clause in the face of unfavorable legislation the school simply ceases to exist; or at least changes its form; but with that clause, X, c'd be excluded for every dept. and yet the funds be used ~~for training~~ a complete secular education.

Unless that clause or something similar be inserted, the school cannot ~~go on~~ retain its charter,

and the number of pupils will probably fall so low that there will be a heavy deficit.

The problem of what to do is a most serious one. It is estimated that during the transition period a subsidy of about $1500. gold will be needed. It is thought by many outside our mission that the constituency of the Dorcas should be stirred by it to that extent and furnish a special subsidy for this school year, not merely for the sake of the Dorcas, but for the sake of religious freedom, lest under the stress such steps be taken as may ~~put~~ postpone the withdrawal of the obnoxious "institution".

Whether the mission will think

it wise to ask for such aid. I do not know indeed I am not yet sure that I should merely vote for such a measure, though I think I should. I simply refer to the matter now that you may have it in mind and be able to give a more mature and yet prompt answer to any report which may go forward.

Yesterday I saw Mr. Millar of the Legislature and he promised to see, or try to see, the Provincial Secretary of the Minister of Education and urge him to do his best to postpone the operation of the regulations till the end of the school year next March or apr. of the year. Embarrassment to faithful work of whom will find it difficult to gain admittance to good schools in the middle of the school year.

This embarrassment to the pupils has great weight with the Japanese managers who must bear the brunt of all criticism, and hence I thought at one time that we might perhaps yield temporarily under protest, and postpone decisive action until the opening of the new school year, but the tampering with the constitution involved, in the case of the Doshisha, has nearly if not entirely convinced me, that such a course would be hazardous. Still the Doshisha troubles may be settled after all, for as one of them says they can thus avoid injunction bills & stockholders and at the same time retain almost complete freedom

in religious matters. However, I think they will stand firm.

I have been obliged to write very hastily and have no time to run my letter before the mail closes, hence I beg your indulgence for its errors and omissions.

Yours hastily

D. C. Green.

Tokyo, Sept. 1st, 1899.

Rev. Judson Smith, D.D.,
14 Beacon Street, Boston,
U. S. A.

Dear Dr. Smith:—

Your letter to Capt. Garland I forwarded to Messrs. MacArthur & Co. of Yokohama asking that it be sent on by the first opportunity, either to Ruk or any of the Marshall Isls. A British schooner has recently arrived for Guam & I presume will go down that way again soon.

Before long I presume the German gov't will establish a more or less regular mail service, but I do not hear of any such as yet. As to the flag on foreign built vessels, the Baptist schooner is registered as an American yacht & flies the American flag, notwithstanding she was built in Yokohama.

Yours very sincerely
D. C. Gruener.

Rev. Geo. Greene,

Tokio, Sep. 1, 1899.

Rec'd Sep. 26.

Rev. Judson Smith, D.D.,

Cong. House

Boston.

If you make use of this letter, kindly do not allow Mr. Buck's or Mr. Miller's name to become public. It is important that no suspicion of diplomatic pressure shld be aroused. Col. Buck certainly gave his counsel as a friend rather as an official of the U.S.

Tokyo, Japan, Sept. 1st, 1899.

Rev. J. L. Barton, D.D.,

SEP 25 1899
OCT 18 1899

14 Beacon Street, Boston, U. S. A.

Dear Dr. Barton:—

You will learn from Dr. David Mr. Albrecht of the recent action of the Doshisha Trustees regarding the "instruction" of the Dept. of Education excluding religious teaching and worship from all schools having courses of instruction prescribed by law, either within or without the regular school hours. This regulation has been expected, or rather feared, as you know, for some months and the good offices of the U. S. Minister were sought in the hope that his personal, unofficial, influence might be of service. He did what he did & largely I dare say because of his influence, the obnoxious clause was dropped from the Imperial Edict and appeared as a simple order of the Dept. of Ed.. Of course, so far as the present effect is concerned there is not so much difference, but a departmental order is much easier to fight against, and there is much more hope of its early withdrawal, so we believe some good indeed a very important gain — was secured by the agitation.

This "instruction" has special reference to the so-called lower (primary) and middle (our high) schools. Whether it

will affect kindergartens is not quite certain. Some authorities say it will & others say it will not; so long as they do not take children over five years of age, and as a matter of fact they have not taken older children, excepting when the birthday has come in the middle of a term.

The Doshisha is interested through its Chugakko, or Middle School, Dept. These Middle Schools are made the very centre of the school system. Without a certificate of graduation from such a school, as you will see by a slip (No. I) which I enclose, all good colleges are closed, not theoretically but practically, because holders of these certificates are given the preference and the no. of colleges is so small that there is not room for all the holders of certificates. No good positions are open to young men who have not graduated from the Middle Schools ~~unless~~ through theoretically they are, provided they have certificates for good colleges or universities, but as I have said under the present circumstances they can only enter the colleges through the Middle Schools.

Hence, all the larger private schools, Xn & otherwise have sought to secure the recognition of the Govt. for a Middle School Dept. Such recognition carries with it adoption into the National School system, and in some

carried also the privilege of postponement of military service for the 20th to the 28th year; when after one year of service as "volunteers" they may hope to receive a lieutenant's commission in the reserve. The Doshisha demanded for its students, ~~through~~ who had passed through its middle school these two privileges, namely, (1) As graduates of a recognized middle school they can pass directly and unexamined into the Gov't schools, or ~~into~~ present themselves for ~~a~~ civil service examinations; (2) they did claim the right of postponement of military service till 28, and then after serving one year gain commissions in the reserve force.

Without the Chrgatko, the Doshisha students would be shut out from all access to Gov't Colleges & Universities, under as special students, from all positions in the Civil Service proper, and from many commercial companies whose sales are largely influenced by Gov'l. precedents.

Slip No. II., which I enclose, gives the statement of a high official of the Dept. of Ed. regarding the "instruction" in question, which is commonly known as "No. 12". If I have time before the mail closes I will translate that statement, but as the note will not be essential, I may send it on without them, leaving you to get such explanations from Dr. Gordon, or Mr. Cary, or Mr. Pettee as you may need.

From the two slips together with what I have written above, you will see how serious the situation was, and how sadly narrowed down the prospects of the students in X'n schools would be if the middle school privileges were denied to their institutions. The pressure upon them to decide a modus vivendi with the Gov't was very strong. If they did

break their connection with the Govt., they could have continued essentially the same kind of a school, but without the privileges and at the risk of losing two thirds or three fourths of their students.

The directors of the Meiji Gakuin, the Presby. School in Tokyo were the first to decide the question. They resolved to give up their license at once. The Methodist School has decided to give up its license at the end of the present school year, Mar. 31st (?) 1900. These two schools, which recognized as a part of the National System, ~~dear~~ not enjoyed any military privileges, and they are furthermore almost entirely dependent upon the missionary board. Thus they had less to lose and also were less amenable to Japanese public opinion.

The Canadian Methodist, the largest Tokyo Jo school & the Am. Episc. have both arranged as they think a modus vivendi

Our Doshisha, Trustees met on Tuesday and after two days solid ~~work~~ discussion voted to file a statement with the Dept. of Education, both effect that while bound to conform to the requirements of their ~~law~~ deed of trust, they would avoid conflict with ~~the~~ Instruction No. 12. This decision they followed by a ~~ref~~ resolution instructing the President & Dean, in case of the unwillingness of the

Ministry of Edu. to accept the statement, to close the middle, but left the time of closing to the discretion, the clearly meaning that it should not be later than next March, the end of the school year.

We then foreign teachers argued and voted against the plan to file a statement with the Dept. of Edu., feeling that the two members would be regard by the public as ridiculously contradictory, and in our judgment indication of a purpose to ~~dodge~~ evade an issue which ought to be squarely met. We stated our firm conviction that the cause of religious liberty would be much better advanced by accepting fully the sacrifices which the relinquishment of the license would bring, which would assuredly win the profound respect, not of Xns merely, but of all classes. We urged that in our opinion loyalty to the constitution of the Doshisha and to X Christ demanded the sacrifice. We did not omit to speak of lower considerations, the interests of sound education itself, which demand, as soon as the Trustees themselves admitted, a larger liberty than the cast-iron govt system grants. We maintained that a smaller school with liberty would do more for Japan than a large one where the students are forced to cover much ground that can be covered successfully by the average young mind.

The Trustees, i.e., the Japanese Trustees, argued that the time had not come to give up the Middle School; that to do so wld bring very great hardship upon all who ~~had entered~~ were studying in the Doshisha, and ruin perhaps the prospects for life of a considerable number; that we wld not think our responsibility to the students so long as a modus vivendi with the Dept. of Edu. was to be found, and they claimed that they had found one which did not sacrifice any principle; that they were as much opposed to the sacrifice of principle as any one wld be, and maintained an unswerving loyalty to the Deed of Trust and to X Christ.

Their modus vivendi was arrived at as follows:-

(1) The Doshisha comprises several Depts. of which only one is affected by the anti-religious instruction and while the Middle School contains many all the students, the right to have chapel exercises and Bible classes for the other Depts. is maintained, & indeed is fully acknowledged by the Dept. of Edu. and that the way is open to secure for the Middle School, the full privileges of voluntary religious exercises, without doing anything which the most bigoted conservative wld object to. (2) The Trustees claim the right to interpret the

"Instruction" in the most restricted and literal manner. Thus interpreted they say it does not forbid teaching Xn ethics in the Middle School, nor making Xy the basis of moral instruction in any dept. of the Doshisha, but simply prohibit ~~from~~ religious worship and formal religious teaching in the Chugakko, or Middle School Dept. They claim that no teacher need feel himself prevented from giving expression to his Xn faith or from making his personal religious influence ~~felt~~ pervade his entire work in the Chugakko. (3) That the Doshisha can while keeping within the scope of the law as explained by prominent officials of the Dept. of Ed. secure to the students as strong helpful a religious atmosphere as prevailed in Dr. Neesima's day. The only point in Mr. Hirobumi's opinion in which the difference would be seen old be in the anniversary exercises, if as during the past few years those exercises should be dropped for those of the other depts, when there should be no religious exercises. If held at the same time with those of the other depts, essentially the old plan should be followed, having religious exercises at the head of the consolidated programme, and the Middle School exercises at the end, with no more demonstration than a musical voluntary, or even a Hymn sung in the

ordering species.

A course which needs so much apology & explanation is distasteful and as it demonstrates is self-condemned; but I am satisfied that the Japanese Trustees are honestly convinced that they are right. I do not think any candid man cld have listened to the debate, without being convinced that they were honest & sincere. The worst one cld say wld be that under extraordinary pressure, they had given undue weight to ~~a plausible~~ an argument more plausible than sound.

Both Col. Beck & Mr. Miller strongly urged us to search for a modus vivendi and not to give up the licenses, if they could be retained under a protest. They called attention to the fact that the relegation of the anti-religious order to a departmental instruction; to the avoidance ~~of diffe~~ conflict of opinion in the Dept.; to strong & persistent opposition of the public press, only one paper with a few hundred subscribers has ventured to support the policy, I am told; to the weakness of the ministry which is almost certain to fall within a few months, & urge postponing it ~~if it can be~~ possible till the close of the school year. They thought that we might relieve ourselves of responsibility, by some kind of a

protest, and I judge that Mr. McIver would also have favored a similar course. A letter of his to Mr. Aldred certainly suggested such a policy.

Our associates were certainly courteous in their conduct of the debate and were very reluctant to vote against us. I do not think our course has strained our relations in the least, and I still feel that the Board is composed of worthy men who deserve our sympathy and support.

Mr. Saibara (Angus Westmore) is an excellent presiding officer and I think will prove a valuable man in all our relations with the Gov't. He has developed great interest in the Doshisha and is every way a strong man. Apart from Dr. Kanema who had certain special qualifications, Mr. Saibara is perhaps the strongest man & the best friend the Doshisha has ever had. Mr. Hirotsu, the Principal, is also a good man, with a good deal of foresight and wide plans. He grows upon me.

I note what you say about our daughter's marriage. As you have already arranged to send two teachers, Miss Shaw & Chandler, I presume she will not be needed at Tokio. We expect to find an engagement in Tokyo which will enable her to live at home. We expect her next Monday.

Many thanks for your offer to do what you may for our children. They are all doing well, I believe. Betty our youngest daughter will visit South Hadley this fall, if Geoffrey and our youngest boy Will Edward will be with his brother Evarts at Urbana, Ills. We had some doubt about our being able to send Betty, or Elizabeth as she ought now to be called, to College, but Evarts has offered to arrange for her funds aside from her allowance. Roger has entered his Junior year at Harvard. He is on the Crimson staff. It is I believe the Cambridge agent of the Associated Press. Jerome has gone into business as the New York representative of the Universal Press. He has at the start a living salary, and the promise of a staff of clerks as the business grows, as it seems to be doing. Fannie our eldest daughter is teaching in Windsor, Vermont. Crosby, graduated at the Harvard Medical School last June. He is an assistant in the throat & ear department of the Massachusetts General Hospital, and expects to settle in Boston.

May I ask you to kindly give the enclosed note to Dr. Smith? Yours very sincerely

W. C. Greene.

Corporation Office,
Lafayette, Ind. 1.'99

421 APR 25 1892

Karuizawa, 6 Sept. '91

Dear Dr. Greene,

Many thanks for the full expression of your views in the letter received to-day.

I am glad to agree with you that the directors acted honestly and conscientiously, and I have no desire to impugn their motives or their good faith.

As to the constitutional question, I hold that the mission has no authority to instruct the foreign directors in their functions as directors, but this does the directors have no authority to act for the mission (except of course in cases where the mission has expressly given it to them). Thus the directors, as I hold, have no authority to pledge the mission or the Board to co-operate with the school. (I do not know that you claim they have.) Therefore Mr. Curtis or I might consent or refuse to teach in the school this fall if asked to individually, but I hold that it would be better for us to take the advice either of the mission or the Board. Mr. Curtis is still free to teach if he thinks it his duty, but I presume he will agree with me in waiting for advice from Boston. So, I think, will the new men in case they have arrived before this word gets to Boston. They will be free to go right into the school if they wish, but I hardly think they will wish to.

Probably you would assent to the above as fair regards my or Mr. Curtis's or the new teachers' position

The sending of the telegram, I will admit was a more doubtful thing, and I grant that it was an abnormal proceeding, but I am willing to take my share of the responsibility for reasons which I have given. Such a conjuncture is not likely often to occur.

As to the main point, I am willing to co-operate with the Dr if the Board after hearing the situation advises me to do so, but my own opinion is against it. I have endeavoured myself to present both sides to Dr Barton, and to get both sides presented by others.

As to the property question I wish you now propose to C.A.I. whatever course you think best. What I should like, and what seems fair to ask, is that the mission as a whole, or some committee of it as trustees, be so incorporated or recognized as to be able to hold the Board's real estate. We cannot expect that the Jap. government will wish to see real estate here held by a corporation domiciled goodness knows where, but it is reasonable to ask that foreigners domiciled here be allowed to hold in a corporate way that which they are allowed to hold as individuals. I wish we might at once proceed to instruct Mr Nagajima to advise us whether this cannot be done in some way, and how. Will you not start C.A.I. action in such form as seems best to us.

We rejoice with you in Mary's safe arrival.

Yours truly

D. W. Soper

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SEP 25 1899
OCT 18 1899

Tokyo, Sept. 7th, 1899.

Rev. J. L. Barton, D.D.,
14 Beacon Street, Boston,
U.S.A.

Dear Dr. Barton:—

I wrote you by the last mail regarding the decision of the Doshisha Board of Trustees, the action of the company of missionaries at Karuizawa in sending in their telegram and the intimation that they, at least some of them, would write a letter to the Prudential Committee not to ~~[illegible]~~ that decision is cancelled. Had my letter reached you in time, I think it would have been better if the Trustees had met the issue squarely, and had modified their course of instruction so as to retain the whole school out from under the Calthorp Act with its govt regulations, even though there ~~might have~~ would have been ~~incurred~~ the risk of losing a large number of students. Nevertheless, I cannot think the Doshisha Trustees were disloyal to their trust, or were guilty of a misjudgment so serious as to justify the withdrawal of aid.

There is a third impeachment of English missionaries, namely:— [The Editor of Ed.]

"You have asked us to go around our constituents and

except the so-called Middle School from ~~that~~ ~~regen~~ the scope of the clauses of our Constitution which requires us to make XG the foundation of the moral education provided in each department of the Dos.Misa, ~~but the~~ This we cannot do, ~~but~~ for we are bound to be loyal to our oaths, but we will ~~arrange~~ to keep from ~~any~~ conflict with the letter of your instructions which forbids religious ~~instruction~~ teaching and worship in the Middle School.

They claim that when the Gov't in violation of the spirit of the National Constitution seeks to restrict their ~~right~~ right of religious teaching, they are entitled ~~they have a right~~ to reply in effect that they will put just as narrow an interpretation upon the oppressive regulation as they think would be sustained by a court of law, and make just as much as they can of the distinction between religion and secular emphasized by the Gov't. Lastly they claim that they are bound in honor or in law to put any more meaning into the regulation than a severely literal interpretation gives.

A Presbyterian missionary writes me that the Presbs have shown a very low sense of honor, but I confess I cannot see it. On the ground of expediency, I am ready to vote and argue & agitate against this illegal persecution, but I do not admit

that they can be fairly charged with unfriendly motives or un-
kind action.

Since the missionaries at Hamizawa felt as they did, it was probably best that they should send in their catalogues, but I think that our cooperation with the Japanese is likely to be very much embarrassed if such appeals become frequent. It may be that in this particular case the Prudential Committee will agree with the missionaries that the Trustees have forfeited their confidence and will therefore be glad of the action taken, but I fear it will make a bad precedent. The Mission is not so constituted as to render it in general a suitable body to discuss and decide the class of questions arising in such cooperative arrangements. A considerable share of the members are in danger of acting upon sentimental considerations and under the influence of temporary feeling; others are perhaps too deeply interested in matters of detail and future to keep the irritations incident to cooperation in such a judgment calm and judicial. They may possibly often be more whose general judgment is better than that of those for the removal of the matters dealt with, yet in the long run the decisions of the board will almost certainly prove more correct.

In the case of the Doshisha, it is exceedingly fitting that

as at present one Missionary from the old Board serve as trustee,

but the other two foreign trustees should be chosen from

and the same consideration rules it better that when one position the

there shall be a line separated for the Doshisha. In

this important difference of opinion, is it not at

least possible that the irritation of the past

few years has rendered some of those who are

inclined to condemn the Trustees unduly sensi-

tive and distrustful?

Since writing the above the enclosed letter for Dr.

Learned has come in. I am quite ready to assent

to most of what he says, but for all that the existing arrange-

ment ~~[illegible]~~ the relations of the Doshisha to the Mission

very precarious. As I understand the matter, both

Mr. Curtis & Dr. Learned were regarded as teachers

in the Doshisha with the concert & approval of the Mission,

but now without formal action on the part of the Mission or

the Board, they withdraw for that relation. It seems to me that

there ought to be ~~[illegible]~~ more frankness about our coopera-

tions & arrangements, so that the Trustees may feel

that they are protected against the ~~[illegible]~~ risks of

hasty action on the part of individuals. Unless this

can be, I do not see how the Doshisha can be successfully conducted. Even though great care be exercised the

anxiety lest some break occur is in danger of giving

a feverish aspect to affairs which will easily give

Trustees & old Board
in Dr. Learned's relation
with the Board

rise to suspicion and action irritation.

However, I have no special wisdom to offer, and it may be that we must trust solely to our common sense on both sides, but I must confess that I begin to doubt whether successful co-operation is feasible, because of what seems to me the unduly critical attitude of the Mission, and the readiness of certain members of the Mission at least to take important action without full discussion and without due formality.

The question is not merely one concerning a few weeks delay, though those few weeks delay may affect very seriously the life of the school, it practically amounts to this. Shall we acknowledge to the Doshisha Trustees that our relation to them is of such a sort that the gravest questions concerning it may be taken up by a few members of the Mission and decided without any of the formalities prescribed by our Constitution? It seems to me that it would be better, far better, to incur considerable financial loss, rather than the loss of confidence which such informal action must entail.

Our daughter arrived on Monday last after a comfortable voyage and I need not say we were very glad to see her again.

We regret exceedingly the loss of Mrs. Learned's health. It will be a great loss to the Doshisha and to the Japanese

as at present one Missionary from the old school serves as trustee, but the other two foreign trustees should be chosen from the Mission and the same consideration rules it better that when one position the there shall be a line separated for the Doshisha. In this important difference of opinion, is it not at least possible that the irritation of the past few years has rendered some of those who are inclined to condemn the Trustees unduly sensitive and distrustful?

Since writing the above the enclosed letter for Dr. Learned has come in. I am quite ready to assent to most of what he says, but for all that the existing arrangement makes the relation of the Doshisha to the Mission very precarious. As I understand the matter, both Mr. Curtis & Dr. Learned were regarded as teachers in the Doshisha with the consent & approval of the Mission, but now without formal action on the part of the Mission or the Board they withdraw for that relation. It seems to me that there ought to be some mission for ~~[illegible]~~ about our co-operation arrangements, so that the Trustees may feel that they are protected against the hasty action of individuals. Unless this can be, I do not see how the Doshisha can be successfully conducted. Even though great care be exercised the anxiety last come back occur is in danger of giving a feverish aspect to affairs which will easily give

Trustees should come into direct relation with the Board

rise to suspicion and action irritation.

However, I have no special wisdom to offer, and it may be that we must trust solely to Your common sense on both sides, but I must confess that I begin to doubt whether successful co-operation is feasible, because of what seems to me the unduly critical attitude of the Mission, and the readiness of certain members of the Mission at least to take important action without full discussion and without due formality.

The question is not merely one concerning a few weeks delay, though those few weeks delay may affect very serious the life of the school, it practically amounts to this. Shall we acknowledge to the Doshisha Trustees that our relation to them is of such a sort that the gravest questions concerning it may be taken up by a few members of the Mission and decided without any of the formalities prescribed by our constitution? It seems to me that it wd be better, far better, to incur considerable financial loss, rather than the loss of confidence which such informal action must entail.

My daughter arrived on Monday last after a comfortable voyage and I need not say we were very glad to see her again.

We regret exceedingly the loss of Mrs. Lawson's health. It will be a great loss to the Board and to the institution

cases.

Mr. Tison is here for a couple of months, on business I suppose. You met him in New York I believe. He is fully as much of a lawyer as Mr. McCoor, and a man of more thorough education. He was discovered by Dr. Loba when he was a barefooted boy in Missouri, and was later the protégé of Mr. Parsons of Detroit. He graduated from Oberlin College, was Prof. of Latin there for three years, then graduated at Harvard Law School with much honor and later still was Prof. of English law in the Syr. University. For the past few years he has been practising in New York City.

Yours sincerely

D. C. Greene,

P.S. Referring to the distinction between moral and religious as organized by the Govt. Mr. Okada one of the Councellors of the Dept. of Ed. and one of the most influential officials as well as one of the strenuous advocates of religious teaching in schools, has published a translation of Janet's Ethics which is in the list of prescribed text-books. While I am told he says in the preface he has eliminated the scripture quotations a large part of them are retained and there can be no question about the book's representing Xn

ethics. While the Bible cannot be used as a text-book it may be freely referred to in the discussion of ethical questions.

Although publicly the Govt insists upon the impartial nature of the instruction sent out to the educational authorities of the provinces, there is evidence enough ~~of this that it~~ that it owes its origin to Anti-Xn men. In one of the official discussions it was frankly said that its object was to procure the Missionaries for getting schools as instruments of propagation, and the claim was made that in all countries the Govt reserved the right to control methods of propagating religion.

D. C. G.

Tokyo, Sept. 7, 1899

[illegible]

D. C. Greene.

P.S. Referring to the Dietary [illegible] religious language used by Mr Gail. Mr Okada one of the Commissioners of the Diet & one of the most influential officials as well as one of the most offensive religious teaching in schools. He published a translation of Sarat's Ethics which is in the list of prescribed textbooks. Which I have told his [illegible] of his infamy he has eliminated the sanction quotation from page 7 & then was returned and then can be no question about the book's defending the

OCT 9 1899
OCT 18 1899

Tokyo, Japan, Sept. 13/99.

Rev. J. L. Barton, D.D.,
14 Beacon Street,
Boston, U.S.A.

Dear Dr. Barton:-

Yours of the 18th of Aug. in response to mine of July 25th, is at hand. Many thanks for calling my attention to the fact that Mrs. Gulick's School is still at Biarritz. I am sorry for the mistake, though it does not affect my argument at all.

As to the land question, I am sorry I was not more explicit. We are not raising questions which the Japanese Govt. has not raised. Registration of the titles of two pieces of the Board's property in Kobe has been definitely refused by the Japanese Govt., on two grounds, (1) That Mr. Wiggins, a non-resident, cannot hold property as the representative of a foreign corporation; (2) That the Japanese Civil Code ~~forbids the~~ does not recognize any foreign religious corporations.

Mr. McIver told me that the Japanese Govt. was quite competent to require any changes it saw proper in the method of holding real estate after the treaties shall come into operation, and Mr. Masujima, in an informal conference with me in the interest of the Baptist Missionary Union whose

counsel he is, stated that the authorities were right in their interpretation of the law in refusing to recognize foreign religious corporations.

You say you are ~~quite~~ "now" content to let the titles remain as they are, for we consider them thoroughly safe, until we are informed officially from the Japanese Govt that a change must be made." It was on the ground of what I considered the official statement of the Japanese Govt, namely, the provincial authorities at Kobe, that the Mission took action at the Annual Meeting, and that I wrote explaining that action.

According to the theory of the Japanese authorities the transfers, in the case of Dr. Atkinson's lot, and the premises facing occupied by Mr. Hill, an invalid ~~are~~ ~~still the~~ and both would seem to be still my personal property, unless perhaps they may insist on going a step backward, in the case of the Hill premises, and regard them as the property of Joseph Heco, a Japanese, but a naturalized American citizen. I do not suppose our reputation titles would be worth much, in view of our having formally, if not ~~so~~ as the Japanese say, quite legally, given them up; still in any correction proceed-

ings. The Board will, probably, need the help of Mr. Heco and myself. Mr. Meloy who kindly offered to do what he could for us last Spring without charge, says, ~~that~~ and Mr. Goey, the Consul-General, agrees with him, that the Japanese have no right to refuse to recognize transfers properly registered at the U. S. Consulate during the extra-territorial period, but he gave us no special encouragement that we could induce the Jap. Authorities to take the same ~~view, though he said~~ view though he said that an appeal in that direction ~~was the thing to do,~~ ought to be made both on private and public grounds. According we have tried to get Mr. Lyon, the Consul at Kobe, to push things. In this respect he is about as good as a lump of dough. We are now trying to get a written report from him as to what has been done & the present condition of the controversy. When he reports, if he ever does, we shall ~~try~~ look to Mr. Goey and then Col. Burk.

Our law gives the Consul General little, practically no, influence over the Consuls, save as matters come to him on formal appeal, and even then there seems to be difficulty, unless the Consul himself is willing to give to the aggrieved person a written document of some kind. ~~He~~ The Consul General cannot even with a letter of advice, so we are at the mercy, apparently, for an in-

definite time, of any weak procrastinating counsel. I suppose there is a limit to this compulsory waiting but when or when, I fail as yet to see.

My guess is that when the controversy is over the result, not perhaps very logically considered, will be that Mr. Hecht's title will be declared vacated, and possibly mine to the Atkinson lot, but that the Govt will ~~[illegible]~~ give a guaranteed title to both lots to such resident persons or persons as the Board ~~may~~ and the Authorities may agree upon.

However, as ~~it~~ the Govt declines to recognize in any formal arrangements even the existence of foreign religious corporations, the question of who the Board's representative shld be and in what way his responsibility to the Board could be made clear, is a puzzling one, and one which in my judgement cannot be determined without the assistance of legal counsel. ~~Such counsel~~ The plan may possibly be suggested in a general way by Boston or New York lawyers, but the definite decision will have to be made here, and very probably without time to secure confirmation from Boston.

The value of the property involved, namely that at Kobe and Osaka, I do not know definitely, but leaving out the Girls' School at Kobe and Miss Dudley's residence which are on leased land, I believe, it can

hardly be less than $25,000. gold, very likely it may run up to $30,000. It is too large a sum to be held without registration in the Japanese land office, and it is liable to become the cause of harassing, and possibly expensive, controversies, if things are allowed to drift. On the other hand, if a syndicate of Missionary Societies could employ a lawyer of sound judgement & experience, until some satisfactory form of title is agreed upon, the cost to each cooperating society would be small.

Mr. Hasijima, who as you remember assisted Mr. McCloor in the Doshisha case, is as I have said already in the employ of the Ame. Bapt. Miss'y Union. He says that while as a matter of law the Govt. cannot be compelled to recognize foreign juridical persons of a class not recognized by the Jap. Civil Code, it may be possible to induce it to do so as a matter of international courtesy. He told me he was preparing a letter ~~with that~~ to Col. Buck, with that intent and would furnish me with a copy, in the hope that our Board, or Mission, would make a similar appeal. He will endeavor to get others interested to join in the same movement. Possibly something may come of this scheme.

Would it not be well, to call the attention of

Secretary Hay to this matter and urge that Col. Buck be authorized to ~~[illegible]~~ do what he can to secure the recognition of foreign juridical persons, not specifically referred to in the Civil Code, at least to the extent of allowing them to hold both real and personal property through trustees of their own appointment. A letter from the State Dept. would strengthen Col. Buck's hands very greatly. Would it not be proper also to ~~[illegible]~~ ask Mr. Hay, to refer to this subject in his interviews with the Japs. Minister at Washington? I am not familiar with the etiquette of the State Dept., but I am very sure that a few simple, ~~[illegible]~~ quiet non-committal inquiries of the Jap. Minister regarding the land and the school question would be of great service, because they would indicate an interest outside the Mikado's circle.

The man I think of the school question the man firing and I convinced that whether looked upon as a limitation of religious liberty, or as a restraint upon the right of parents to guide the education of their children, or in a more general sense as a piece of official paternalism, it is a very serious matter and bodes ill for the future. Nothing which has occurred for the past ten years has so shaken

my faith in Japanese progress. It is true there have been strong protests from many quarters, but they have seemed to me to indicate rather temporary feeling than a persistent opposition to a deep-rooted evil. However, there are some encouraging signs, and I am not without hopes that a change of ministry may put politics in general, and education in particular on a healthier basis. If the present cast-iron school system is perpetuated and private schools are all brought into it, as the Dept. of Ed. apparently intends they shall be, Japan can not fail to lose ground. It is a sheer impossibility for any student, certainly not the average student, to do the amount of work now put upon him without the sacrifice of true intellectual culture. In my judgment, the Doshisha in its palmy days gave to its students an education, though perhaps a little one-sided, on the whole, far and away superior to that second nowadays in the Imperial University. The students learned fewer things, but they gained a degree of independence of thought which is simply impossible when 30 hours a week of classroom work is required. In their Chauvinistic desire to Japanicize everything, the educational authorities have set before themselves an impossible problem. They have sooner or later to make some large economies, if they wish to

turn out really educated men.

A few Japanese appreciate this, and I am told that Marquis Itō is one of them. If under the head of such men educational liberty is secured, an enlargement of religious liberty will ~~also be~~ come with it.

~~Granted.~~

The School Regulations may be found on pp. 190 & 191 of the Japan Weekly Mail of Aug. 19th. Note especially "The Instruction" at the very end.

Yours Sincerely

W. C. Green.

P. S. You will, I am sure appreciate the importance of not allowing ~~this~~ any part of this to appear in print, though you are of course welcome to use the ~~material~~ information in this for your own guidance. To any extent your judgement may suggest.

Tokyo, Sept. 13/1899

OCT 18 1899
OCT 18 1899

Tokyo, Sept. 18th, 1899.

Rev. Jas. L. Barton, D.D.,
14 Beacon St.,
Boston, U.S.A.

Dear Dr. Barton:—

On returning from a luncheon with Prof. Ladd, I find a telegram from Dr. Learned informing me that he has sent a cablegram to you regarding the Doshisha and asking me to write an explanation, apparently because he did not hope to catch the outgoing mail for Yokohama.

As I do not know the precise wording of the cablegram to you, I am not able to fit my letter to its wording, but I will lay before you the situation as it stands to-day.

Saturday p.m. all the Tokyo members of the Board of Trustees, save Mr. Tomeoka, gathered at my house to hear the report of Mr. Saibara of his interviews with Educational authorities. Mr. Hirotsu was also present. The proposition of the Doshisha Trustees of which I wrote fully by both the last two mails was rejected by the Dept. of Ed. on two grounds: (1) that it could not

consent to any such narrow interpretation of the "Institution" as underlay that proposition; (2) Since the Dept. had not yet recognized the incorporation of the Doshisha ~~it~~ the latter was not competent to make such a proposition.

This last ground does not imply any reluctance to recognize the reorganization. The delay is due solely, we are told, to the fact that to give the recognition now wld fix the Christian character of the "Doshisha Middle School" in so public and formal a manner that its privileges wld have to be withdrawn and the school closed. At first sight this would seem to be no serious matter, but the Japanese with almost complete unanimity declare that they have no right to have the pupils in the lower. I have talked with many, both Doshisha men & others and I have failed to find one, unless possibly Rev. Ibuka of the Meiji Gakuin, who takes the view that the Govt by its interference assumes the responsibility. I am not sure just what Rev. Ibuka's opinion is. When talking with him about the matter, he simply said that they shld have no trouble on this score as they had few students who wld be likely to ~~have~~ be dissatisfied, and those cld easily find instruction elsewhere.

When discussing the matter before we had in mind only this story and practically unanimous public sentiment against any plan for sending the pupils adrift; but now we find there is a position statute forbidding the winding up of a school without providing for the instruction of the students. This would of course be held to mean, instruction upon the same basis as that of the school to be closed and associated with the same privileges. Hence there is nothing to be done now, but to continue the school until the end of the school year on the best terms possible. This means very much the same arrangements as last spring and summer under Mr. Shimomura's regime, saving that we have a better set of teachers - men in fuller sympathy with the Christian purpose of the school.

Mr. Hirotsu reports that morning prayers and Sabbath services are regularly conducted and will continue to be, though there cannot be compulsory attendance, so far as the Middle School students are concerned, ~~until next March~~ Next March the school will be reorganized and a curriculum will be prepared to take the place of that now prescribed by the Govt rules. It will probably not vary much from the present, though we hope to incorporate some improvements. With the new regime will come

conflicts living in regard to religious matters.

The Trustees have now come around to our position. Without a breach of a definite legal enactment they cannot close the school now, and this we certainly could not ask. They are not seriously disappointed.

Mr. Hirokichi told us that the uncertainty about the future of the Doshisha had not led to any material loss — there is a slight gain I believe — in the middle school dept., while to the higher depts. 27 new students have been admitted.

In the Ed. Dept. the Doshisha has some good friends and there will certainly be no unreasonable interference with its affairs and even the delay in recognizing the Doshisha as a juridical person is intended as an indication of good will — at least so it is understood by the Japanese here, and I take their view of the case.

I understand Dr. Learned's telegram to me to mean that he & the other Kyoto missionaries favor immediate and continued cooperation. Dr. Ladd endorses this as expedient. He will write you after he has seen the Kyoto missionaries.

His lecture before the Ed. Society have been a gratifying success. They have awakened much in-

general. He is to have another series before the Imperial (Tokyo) University; and is also engaged for several independent lectures in Tokyo. He will have little time for work in Central Japan.

Several opportunities have occurred already & others are promised for him to say a good word in behalf of religious toleration in influential quarters. He will do much good, I am sure.

Enclosed you will find copy of a letter of mine to the Japan Times and a Times leader commenting upon it. The article which called out my letter, I have no copy of, but its purport can be easily guessed. Another letter has appeared in Japanese in the Tokyo Shimbun. It is the reproduction of a private letter & appears without my name, but it evidently has my earmarks, for four or five of my Japanese friends have told me they recognized it at once.

In the Japan Weekly Mail of Sept. 16th you will find an interesting editorial and also a letter from Mr. MacCauley, the Unitarian Missionary commenting on Yamaoka Chuyo's criticism of my letter. A petition has ~~also~~ been proposed by the representatives of the Christian Middle Schools which is to be handed to the Minister of Education. We intend to agitate in every way we can until the Govt. recedes.

There is reason to believe that some radical changes in the ed. system will come before many years. They must come if Japan would even retain the place she has won, and it is said that some of the prominent statesmen understand this and are waiting for their time to come. If we can but be patient a little while, I think the Doshisha will reap the benefit of this movement and blossom out into an independent but thoroughly Xn University.

Yours sincerely

D. C. Greene.

Tokyo, Sept. 15, 1899.

OCT 16 1899
OCT 19 1899

Tokyo, Sept. 23rd, 1899.

Rev. J. L. Barton, D.D.,
14 Beacon Street,
Boston, U.S.A.

Dear Dr. Barton:—

Dr. Learned writes me that the Japanese authorities have receded from their position regarding the transfer papers pertaining to the Kobe property. This removes all immediate causes of anxiety. We are in a position to wait. If any further action is necessary, we shall of course be notified, and equally of course the Government having once recognized the Board's ownership must recognize the Board's right to maintain that ownership, though it may choose to require a change in the form. There is no occasion for legal counsel at present, with regard to those lots. The Nagasaki property is different and we may have trouble. I have advised Dr. Learned to wait, if possible, until the upshot of the Am. Bapt. Union's efforts to secure recognition is known. In the Kobe case, everything hinges on the recognition by the Japanese authorities of the Consular land registers and apparently all the treaty powers elected together in demanding this. With this recognition comes at least the temporary recognition of all foreign juridical persons which had secured consular recognition, to the extent of ~~[illegible]~~ of ac-

recognizing them to be the de jure owners of property registered in their respective names; but it does not follow at all that foreign juridical persons can take out papers in similar form from now onward. If not, what form shall these papers take? If the Bapt. Board is able to secure the right to hold property through trustees or to create a trust in some real sense subordinate to itself, there need be no serious difficulty in the Am. Board holding its property through trustees, provided its Treasurer cannot get recognition. If the Bapt. Board fails, it seems to me that the suggestion of forming a syndicating missionary society to employ counsel until the problem is once solved ought to be accepted. If a form mutually satisfactory to all parties can once be hit upon, the adjustment of a single case, opens the door for the settlement of all.

No one wishes to have counsel permanently retained, but simply until the land question can be settled. Everyone, I presume, ~~expects to~~ agrees in thinking that counsel need not be employed until a concrete case presents itself. Without concerted action, the society which happens to have the first concrete case will have to bear the whole expense, though the benefit would accrue to all. Where I stood before, the persistent refusal of the Board authorities for some form of registration to register the transfer deeds, warranted the belief that we were face to face with a serious trouble which might

cost some thousands of dollars before it could be overcome. Judging by what both Mr. McLean & our present Consul-General told me, neither of them was at all sanguine of our inducing the Govt. to register, but we intended to make use of the legation before we gave up and resorted to the plan of correction deeds ~~of~~ looking towards a radically different method of holding real estate. It was in the latter case only that we felt that counsel would be immediately necessary.

As to our persons, none of us have any anxiety, though I am not at all sure that the foreign community as a whole will settle down to the new order without some pretty serious shocks. The only case which has occurred thus far of a ~~crime~~ breach of the criminal law is one of an American charged with a rifle murder. The evidence was so clear and the crime so brutal that no sympathy for the accused could be expected. So far as I can see, the man received as fair treatment has he would have received anywhere. It is not such cases as this which will test the Japanese system. It will be there rather when the charged crime is light and the evidence less clear, ~~that~~ but when the temptation is strong to wear out the accused by frequent remands and induce him thus to incriminate himself. To prove a negative is often difficult, and an innocent man, who of course has no evidence to give, becomes like a dry lemon in a squeezer.

We have had the pleasure of entertaining Lieut. and

a private, both Roosevelt's a brother of Mrs. Green, at Ottawa, Kansas, who have touched here on their way from Manila to San Francisco. They called at different times, but both agree in their general testimony as to the condition of affairs in the Philippines. Both condemn Otis roundly, but both believe that with the increased army and such a commander as Macarthur or Lawton, or Wheeler would create, the trouble could speedily be ended, except for a certain amount of guerilla fighting on the part of the savage tribes in the mountains. Otis is apparently not a large enough man for a position of so much responsibility. All reports we have had since last January agree in this general estimate of his character.

I was interested especially in the private. He went out with weak lungs, so bad that his friends thought he would surely be rejected, but his health has steadily improved in spite of the hardest kind of service. He was not in the hospital a single day, in spite of making his bed in rice swamps for weeks together. He has no love for army life, but makes light of the hardships. It was the loss of liberty which troubled him most, apparently. The Lieutenant thinks the great beer companies are gaining a very large influence in the municipal politics at

Manila & are likely to be a great obstacle to the establishment of good government in the city.

From what these men & others have said, and what we have seen of the conduct of the many thousands who have touched at Yokohama, one can but believe that the rank and file of our volunteer forces have maintained a standard of morality ~~before reached in the Far East~~ ~~by the~~ ~~Armies~~ vastly superior to that of any other forces which have ever been in the Far East. We may justly be proud of them.

Yours sincerely

D. C. Greene.

Tokyo, Sept. 23, 1899.

CT 23 1899
OV 9 1899

Tokyo, Japan, Oct. 3rd, 1899.

Rev. Jas. L. Barton, D.D.,
14 Beacon Street,
Boston, U.S.A.

Dear Dr. Barton:—

Yours of the 6th of Sept. came to hand a few days ago and its contents are noted. The latest news regarding school matters I will give as briefly as I can.

When Bishop Cranston was here a few weeks ago, he sent in a memorial to the Dept. of Ed. asking that a certain part of the students, at least, in the large Methodist school here be exempted from the operation of the new regulations. This memorial was forwarded through the Legation of the U.S. and was duly handed by Mr. Miller, the Japanese Secretary of the Legation, to the Chief Secretary of the Ministry of Education. A few days ago Mr. Spencer of the Methodist school received from the Legation an informal note from which I am permitted to quote the following paragraph:—

"In regard to the first point raised, viz., that the rule (relating to religious exercises) be suspended in its application to the students who have graduated from

half the curriculum of the School, I was informed that the School would have until the end of the present School year, i.e., until April 1st, to adjust itself to the new order of things; that beyond that time the Ministry regretted that the rule could not be suspended, nor did he think that the Students would be especially inconvenienced thereby."

I am requested to make known that the above be not allowed to appear in print.

Yesterday, the representatives of five Middle Schools, namely, the Presbyterians, Methodist (U.S.), Canadian Methodist, Am. Episcopalian, & the Doshisha met the Private Secretary of the Ministry of Ed. On our asking whether the communication with U.S. Ministry referred simply to one school, he replied that all Christian schools wld be allowed the same privilege. His attention was then called to the fact that some of the local authorities had referred to grant this leeway, when he stated that he would see that similar instructions were sent to all local officers concerned, the Nagoya Fu authorities being specifically referred to. This clears the way until next April, and as the U.S. Ministry says, there is time

enough for many things to happen before that time.

Yesterday, a. m. the same Committee had an interview with the Minister of Education himself. He was very courteous and after hearing our errand, which was to present him with a memorial from the representatives of seven schools (four Japanese and seven foreigners constituting the full Committee, though only nine persons representing five schools were actually present), he made us quite a speech. The burden of the speech was that in issuing the regulation & "instructions" he had not intended to frame a new law but simply to codify certain regulations scattered through the general school laws and regulations, as a matter of convenience both to the Dept. and to the public, and that he was much surprised at the dissatisfaction which had been expressed; that he had no desire to restrict the teaching of religion beyond what the exigencies of the National system of education required; that it would be unfair to allow schools open to the public to teach any particular religion, since some people might decidedly object; and the only fair and equitable course was to exclude religion altogether from the curriculum of every school belonging to the National system. He said he appreciated the value of religion as a basis for moral teaching and paid a glowing

tribute to Dr. Neesima's work through the Doshisha and the high attainments and character of the Doshisha graduates. He expressed further his regret that the mere recent graduates were not up to the old ~~state~~ standard and his anxiety that the ~~attem~~ changes incidental to entering the National system ~~other~~ might have been in some measure the cause of the decline.

As you see, the Minister was apparently not fully informed regarding the effect of his measures nor did he appreciate the position of the private school as compared with the public school. Accordingly his attention was called to the fact that the clause forbidding religious teaching outside of school hours was something new and that whereas the ~~the~~ schools had formerly been able to adjust themselves to the Govt. regulations by placing the religious exercises outside the prescribed hours of school work, such an adjustment was no longer feasible. This surprised him and at first he took the position that we had misread the "Instruction", and I think he had entirely forgotten that the obnoxious phrase was in the "Instruction" at all. I think we really helped him to appreciate our difficulty.

Further we tried to show him that the

private schools which teach religion are designed not as traps for the unwary, but that their character was thoroughly known everywhere this is known and that the good might properly assume that no students came to them whose guardians did not make an intelligent decision to send them because of their character of these schools, & that there was no injury done to those who did not care to send their children, which it was a hardship to those families who desired the education for their children not to be allowed to receive it.

He seemed to be learning these considerations for the first time and he promised to give our petition careful consideration. His whole demeanor was courteous, and I am in hopes some good was done.

Col. Buck to whom I reported the interview was much pleased and said he felt sure good had been done.

As I have said before in my letters to you, Col. Buck is not the kind of man I should my self have selected for this place, but he has the instinct of a diplomatist and, dealing with questions of this sort he does remarkably well. He arouses no antagonism and his counsels are always, I think, taken in

good but. Where he is likely to fail, if he does fail, is through lack of full legal knowledge. He would be at great disadvantage as compared with Mr. McLean in this respect, but I think he is handling this school matter better than Mr. McLean could do. He is ably seconded by Mr. Miller who has given much thought to the subject.

Col. Buck is a warm friend of the missionaries and places a high estimate upon the work they have done. He told me yesterday of a gentleman engaged in mining in Korea whom he met on the train not long since, and who said emphatically that if it had not been for the influence of the missionaries in softening prejudice no trading would be possible in Korea. This statement Col. Buck endorsed as essentially true.

With this I am sending copies of a letter of mine which may interest you. It was ~~published~~ printed in the English paper controlled by Japanese which is ~~second-hand~~ obtained in Tokyo. Several of my friends have thought it useful.

Yours sincerely, D. C. Greene.

The following strictly confidential statement of the position of the Dept. of Ed. has been furnished me by Mr. Miller:—

"The Dept. of Ed. cannot, in terms, state that the enforcement of the Kanrei [Instruction] will be suspended, and if formal application be made to that effect it must be refused. It is, however, understood by the Official in charge, both of the Dept. of Ed and the Tokyo Fu, that if the Schools continue as at present, conforming as far as possible to the Instruction, their affairs will not be interfered with during the present school year."

Oct. 5th. Prof. Ladd has spent some hours with us today, and we have seen him privately for several hours on two other days. He is deeply interested in Japanese affairs and in the missionary work, especially on the educational side; but he has been greatly overworked since he came. On one occasion while being entertained by Marquis Itô, he fainted entirely away. Then a few physicians were at once called, apparently fearing that the trouble might be apoplexy, but he recovered almost immediately, and was obliged to omit but one lecture. The difficulty is not so much with the lectures for themselves as the

~~various~~ social functions, and the sightseeing of various kinds which it is hard to limit.

Prof Ladd has received great attention, culminating in a decoration, "the third order of the Rising Sun" and the promise of a presentation to the Emperor. The latter may not come off, for we are told that the Emperor has been confined to his bed for some little time past; He is reported better, but he may not be well enough for such a function before Prof. Ladd has to leave Tokyo, Oct. 10th.

He had a satisfactory conference with Marquis Itō and urged ~~upon~~ him ~~the~~ to use his influence in behalf of private educational enterprises. I think ~~the~~ Prof. Ladd's advice will receive careful consideration.

I enclose a letter of Mr. Ukiyagawa's written from Chicago, which Dr. Gordon will perhaps give you the substance of. W. C. G.

Tokyo, Oct. 30/99

T 30 1899
OV 9 1899

Tokyo, Oct. 8th, 1899.

Rev. J. L. Barton, D.D.,
14 Beacon Street, Boston,
U. S. A.

Dear Dr. Barton:—

Having just learned that a steamer goes to-morrow, the mail closing to-night, it seems proper that I write, though it be Sunday, a few lines indicating the latest features of the Xn Education question.

Friday as the mail was closing, a portion of our Committee met the Vice Minister of Education (Wadamori) who had forwarded a copy of our petition to the Minister, Count Kabayama. He was less sympathetic and on hearing our errand, replied very definitely that there was no hope of any modification of the "Instruction excluding religion from Schools following the prescribed courses of study." He then went on to say that the policy of the Govt had been deliberately adopted, indeed was adopted long ago; that there was a "principle" involved (this speaking in Japanese he used repeatedly the English word "principle"); that no school belonging to the so-called National system could favor any religion, no matter whether it were supported by the State, by a Community, or by private individuals or corporations; that any other course

would be unfair; that no school corporation was obliged to come into the national system, if they came, they came voluntarily and had no right to complain of the conditions imposed; and further more no new conditions had been created, for the "Instruction", ~~and~~ Regulation & Imperial ordinance included nothing not to be found in already existing rules — was only a codification of rules scattered through the records of the Dept., made for the convenience of the Govt. and the public.

Mrs. ~~Mr.~~ Ibuka who was our spokesman rejoined that it was hardly accurate to say that nothing new was included, for there was previous to the promulgation of the "Instruction" no rule at all forbidding religious worship and religious worship was accordingly performed in certain schools, the outside of the prescribed hours of school work, without objection; ~~that~~ neither was there any prohibition of religious instruction outside of the prescribed hours of study ~~&~~ and that the inspectors never objected to such instruction as given in many schools; that it was not ~~quite~~ fair to say that private schools stood on the same footing as public schools in the obligation to be neutral on the subject of religion, for their religious character was thoroughly known and no one was compelled to come

who did not approve of it, and such suffered no wrong for it. They neither by taxes nor in any other way contributed to the support of the schools; that in a Christian land it was not accurate to say that there was no hardship to those who wished a Xn education for their children in refusing them the privileges connected with membership in the National system, which was granted freely to non-religious schools, for it placed a very serious handicap upon their children in their choice of a career, and did so on what was really religious grounds.

The Vice Minister acknowledged that failure to secure admittance to the national system did narrow down very much the choice of a career, but he said there was no help for it (Shikata ga nai, to use his words) and that the Govt could not swerve from its purpose; that the increased stringency, if such existed, was not due to any change in the policy of the Dept., but that the former instructions might have been construed to give conscientiousness on the part of the inspectors.

Seeing there was no prospect of moving him in that way, Mr. Ibuka asked whether schools which do not claim the name of Middle Schools, i.e., those not granted that title by the Dept. could become affiliated with the higher schools, e.g., the High Schools (Colleges), the High Normal School, the High Commercial School etc. To this question the V. Minister

guile unexpectedly replied, that it was not impossible such an arrangement might be made, but that he did not say without consulting his ~~colleagues~~ colleagues. He promised to consult them & render an answer.

If this arrangement can be made, the advantage of belonging to the national system is reduced to a minimum, for there is already reason to believe that examination for draft can be had now, though it has not yet been granted to any religious school so far as I am aware which does not possess a middle school license. To the more intelligent educationists, examination for draft is far less important than affiliation with the high schools & colleges & through them with the universities. You would be surprised to see how many careers are practically closed to the vast majority of those who cannot enter the colleges. There are some side doors still open, but even they appear to be gradually closing up. Examples occasionally occur of men who after serving for some years as employees are ~~transferred~~ admitted into the civil service, but they are too rare to base much hope upon, while the bulk of those who are employed outside of the service, get poor pay and are treated with relative small respect, this of course depending largely on the character of their superiors.

It is just possible that the Dept. officials surprised

by the strength of the opposition are casting about for some way to save their face, so to speak, and that his suggestion for Mr. Ibuka showed a way in which the "Instruction" might stand ~~without~~ while at the same time the Xns were given all they could to get. However this may be, we assured him that such an affiliation with the Kokō (i.e., high) schools would without doubt be acting satisfactorily to those we represented, and we shall await his answer with interest, though without any great hope.

An account of our interview with Count Katayama appeared in the Jiji Shimpo, Mr. Fukuzawa's paper (The Times, but not the Japan Times, which is a Japanese paper, is printed in English). Who contributed it I do not know, though we are reasonably certain no member of the committee wrote it. No one else was present save the Count so far as we could see. The report does not mention the Doshisha as the Count himself did, but it includes an emphatic encomium of it in the Xn schools. It says what the Count did not say, that he was personally opposed to the policy embodied in the "Instruction". ~~and~~ The article goes on to suggest that the Count gave his assent but without realizing its effect. Prof. Ibuka thinks the article emanated from someone in the Dept. We are inclined to think that while the Count did not (& did not tell us

that he was ~~opposed~~ not in sympathy with the policy, ~~but~~ he is really on the liberal side & will be glad to do what he can for our relief.

This information you will, I know, guard carefully from the public. Our success will depend largely on our avoiding anything which might cause irritation.

Yours truly

D. C. Green.

(omit)

P. S. Referring to the employment of Counsel, let me say again that we had no thought of any personal question. We are not concerned in that scan. It was simply to guard the Board's title to its real estate. We had no thought of antagonizing the Board or doing anything which the most sensitive could take umbrage at. We had been told the Board did not hold real estate through its Treasurer, and inferentially that it did not hold it through Trustees. Accordingly we were face to face with a problem which I think cannot be solved without legal assistance. It is a problem which the Commercial Companies do not have, and I do not think the Counsels or an Minister can solve it for us, though they may assist us, and

doubtless will. As I said before, the cases registered in the Consulate are settled temporarily and we shall no doubt have time to correct those titles, but there is no reason to believe that the Board can get a title to any new piece of property, like that in Nigalai, for example, without the invention of a new form. Whether any satisfactory form is possible I do not know, and it is just here that in our judgement the help of a competent lawyer is needed. All missionary societies meet, unless the Japanese recede, must the same question. Why not agree to share the expense? Why seldom attempting to meet a situation which the Jap. Govt has created causes hard feeling? If a tactful man be employed, I do not think the slightest irritation would result. The settlement of the Korea question is not a permanent settlement, though we may hope that before ~~they~~ that question recurs the desired procedure will have been established. D.C.G.

Tokyo, Oct. 8, 1899.

NOV 20 1899 428
DEC 14 1899

Tokyo, Nov. 2nd, 1899.

Rev. Jas. L. Barton, D.D.,
14 Beacon Street, Boston, U.S.A.

Dear Dr. Barton:—

Nothing specially important has occurred since I last wrote. Our Committee which as you may remember represents the Meiji Gakuin (Pres.), the Aoyama Gakuin (Am. M.E.), the Azabu Eiwa Gakko (Canadian Meth.), Am. Epis. School, Tokyo, German Reformed School, Sendai, the Am. Bapt. School, Tokyo, the Am. Meth. School, Nagoya, & the Doshisha has had a second interview with the Minister of Education and one with the third man in the Dept. of Ed.

The minister seemed cordial and disposed to yield somewhat. He frankly said that no objection would be made to voluntary religious exercises outside of school hours even in the school buildings, provided they were not held in the name of the school, and that definite instructions in writing to this effect had been sent down to the provincial authorities. This is of course a certain amount of relief, and as I understand this concession is to be made public, it will forestall the charge of secret evasion of the law in the case of any schools which make such an arrangement; but it

leaves the fundamental question untouched. That question is, Shall a private school supported entirely by private funds be allowed to conduct religious exercises without detriment to the civil privileges of its students? or in other words, Shall the students of X-n schools be handicapped in their choice of a career simply because of the religious element in their education?

Our committee proposes to continue its agitation until a clear and unmistakable negation to the second question is secured.

In common with, I am sure, the majority of the Doshisha trustees, I shall vote against the continuance of the privileges now enjoyed, in so far forth as they are conditioned upon restrictions upon the liberty of propagating X-y.

A good deal is made here of even by Japanese X-ns of the distinction between liberty of religious belief and the liberty of propagating religion. Mr. Imazumi the editor of the Nizgata paper, a magazine, which Mr. Newell aids in circ. that the right to propagate religion is not guaranteed by the Constitution. Mr. Saibara takes the same view. As a matter of strictly literal interpretation they are perhaps right; but as I have written Mr.

Newell and have said to Mr. Saibara, I do not believe it possible to draw the line between the two. As I read the history of European countries, all but Russia have more or less publicly acknowledged the impracticability of attempting to deny the liberty of propagation, and not even in Russia has the interference with the right of parents to control the education of their children been carried so far as the present policy of the Mombusho aims to carry it. The administration of the law is not uniform, but the national interpretation of the law as it stands, viewed makes it impossible for parents to send their children, during the first years for six hours, to any school where religious exercises form a part of the daily routine of the school, or where provision is made for such exercises outside of school hours, if held under the auspices of the school. Under certain circumstances Russia does something similar, but she does not forbid R. Catholics, or Lutherans, or Jews maintaining schools for the education of their own children. In other countries the regulations are often annoying, but they do not amount to any such attempt to secularize the school life of all children as the Japanese are now making.

Some of the primary schools in Tokyo have been reopened, but other have been closed, because it did appear of a diversity of

view among the officers in the different wards of the city.

At one time we began to hope that the Xn schools, while still regarded as outside the National system might secure for their pupils the privilege of entering Govt. higher schools on the same terms as other students. If this privilege were granted, no one wld care to agitate further, but it now looks as though this concession would not be made. Until it is made, the financial embarrassment must be very great to all Xn schools, because in order to keep up the grade, the number of expert teachers must be maintained, in the face of a very great reduction in the number of scholars. Prof. Ladd says Yale wld be seriously crippled by a loss of 100 o/o of her students, and what shall we say of a loss of 50 o/o or 60 o/o? The Azaba school has some 500 students, but I doubt very much whether it can keep over fifty, if it gives up its privileges.

The Azaba school is chiefly run by Hon. Mr. Ebara, M.P., a good man, but not quite so up and down in his ideas of school policy as one might wish. He has so far bent to the storm, but whether he can get the aid of the Canadian Meth. Mission after

next April remains to be seen. The Mission has referred the matter home and is awaiting instructions. The missionaries are mostly of Scotch descent and they are likely to stand strongly for liberty, as I have no doubt the Board also will.

Bishop McKim of the Am. Epis. Mission has decided to accommodate his school plans to the situation. He has separated the dormitories for the school, having a separate organization for the management of each and places the religious instruction & worship in the hands of the dormitory officers. There is no objection to this policy on the part of the Govt. Whether they wld publicly say so, I am not sure, but in private they say frankly that they do not wish to interfere with the dormitory life of the students. There is something to be said in favor of this scheme, but it has against it the very serious objection that the public will regard it as an underhanded evasion of the law. To my mind this objection at this juncture is conclusive, for I do not see how the acquiescence of the Govt can be made public enough to take away its force. Dormitories of that kind at a convenient distance for public schools, and for the benefit of their students wld be of great service. They need not be very expensive.

The course of the Canadian School and that of

the American Epis. School weaken the hands of our Committee not a little — indeed the Minister of Education asked our Committee the other day why we child have so much embarrassment since Mr. Ebara had come. Mr. E. was absent for at the time.

Mr. Warren went on by the same steamer to Yokohama and as I did not very well go down to Yokohama, I did not see him. All speak well of him.

Mr. Miyagawa's recent letters betray a different spirit. I am told, but I have not yet read them. The Council undoubtedly impressed him very greatly.

Yours sincerely

D. C. Greene.

Tokyo, Nov. 2, 1899.

429
DEC 7 1899
JAN 10 1900

Tokyo, November, 9th, 1899.

Rev. Jas. L. Barton, D.D.,
14 Beacon Street.
Boston, U.S.A.

Dear Dr. Barton:-

No new steps have been taken since I last wrote so far as the Committee proper is concerned, but Prs. Ibuka of the Meiji Gakuin (the Prs. College) has had an interview with a prominent gentleman in close relations with Marquis Itō, whose name I am not at liberty to mention. This nobleman says that there are two principal reasons which lie at the bottom of the policy of the Dept. of Education: (1) The prejudice against Xty which grows out of the troubles in the early part of the 17th Century; (2) The feeling that as Xty comes to Japan chiefly from America, it is really republican in its tendencies and is thus subversive of the Japanese idea of the State. According to him all the other reasons are large of makeshift and would not have had force enough to have inaugurated the movement.

The counsel which Prs. Ibuka received was to be patient and wait the gradual dying out of the prejudice and misconceptions. ~~[illegible]~~ In the meant-

time this nobleman said that there was no reason why the managers of the XU schools shld not continue to press for the privileges granted to other private schools; that these privileges ought to be granted and he thought would be granted, though the schools themselves might for some years possibly be excluded from the so-called national system.

As I have before written, we do not care a straw about belonging to the National System, and if we can gain for our students the privilege of entering the higher schools, subject only to the same conditions as the graduates of non-religious schools, we shall be quite content. Unless this privilege is gained, the XU schools are bound to have a hard time until they can make their higher courses — college & university courses — attractive enough to draw students from a distance, and the instruction efficient enough to overcome the prejudice of private industrial & commercial companies etc. and so open new doors for their graduates. With the small income from tuition and the constant increase in the cost of living, it is going to be very hard to keep up the grade of instruction. A wide-spread & thoroughgoing revival of religion might bring highly educated

men into our faculties at barely living salaries in such numbers as to save the institution. The same revival of religion would also lead more students to enter these Xn schools for the sake of the religious advantages. Till that revival comes, the temptation to more or less unworthy concessions will be strongly felt. The Doshisha has, I think, passed the point of greatest danger, and its trustees seem united in their purpose to meet uncompromisingly whatever of hardship and loss the good institution entail, but they will need the prayers and sympathy of their American friends as never before. This may not involve, I trust it will not involve, a renewal of subsidies, but the constant manifestation of appreciative sympathy will be needed, and will I think do much to strengthen the trustees against future temptation.

Yours sincerely

D. C. Greene.

Lahore, Nov. 9, 99

JAN 4 1900

Tokyo, Dec. 8th, 1899.

JAN 10 1900

Rev. J. L. Barton, D.D.,
14 Beacon Street,
Boston, U. S. A.

Dear Dr. Barton:-

Yours of Nov. 11th came to me on the 6th, and its contents are noted. By this mail I am sending you a package of copies of the Report of the School Committee, detailing its efforts in behalf of the Xn Schools. It seemed to me desirable that you should have copies enough to distribute freely among the officers of the Board, the Pres. Com., missionaries, newspaper men et al.

I am sorry to say Col. Beck thinks the tone of the document unduly aggressive and is more or less troubled by it. The word of it was not mine in the first rough draft and ~~tho~~ it did not strike me as it evidently has Col. Beck. I think he overestimates the sensitiveness of the Japanese officials.

Dr. Eubin and myself have recently had interviews with Count Okuma & Marquis Itō, one of whom will almost certainly be the next Prime Minister. Probably it will be Marquis Itō. They are not on friendly terms just now and we were warned not speak to either one about

interviewing the Bishop, a caution which we had no difficulty in regarding. Both were very cordial. Count Okuma has a large school or College and he spoke freely of the results of his experience and observation which convinced him that the managers of private schools had much to teach the Dept. of Education regarding some of the burning questions of the day, and assured us of his complete sympathy ~~with us~~.

Marquis Itō heard what we had to say of the great embarrassment the Xn schools must meet if forced to give up their present licenses, as they must do in March, unless a change is made in the policy of the Dept. of Ed. We spoke of the great advantage of the competition between the private & public schools, in view of the great educational problems ~~of the~~ which the authorities ~~need~~ are facing. He said he that a mistake had been made by the Dept.; that he had done in power always sought to avoid ~~such~~ interference with religious matters; that this interference wld not in his opinion last long; that he would see the Minister of Ed. and talk the matter over with him, affording with the hope of leading him to cross the golden bridge which has been made for him, by suggesting that while

still excluding the Kei schools from the National System, they yet allow their students to enter the higher schools & the Govt. Service on the same terms as the graduates of Govt. schools.

In reply to the question whether it would be well for us to see the Prime Minister, Marquis Itō replied he thought it would, and promised to try to arrange an interview for us, by personally seeing Marquis Yamagata and talking over the matter with him. There could not have been greater good will shown. Of course he is not in office and may not be for some time; but he is the real party of the Marquis Yamagata, or perhaps I might better say, the latter holds office solely because the former does not want it until the liberal party can gain a little more strength.

There is a fairly well authenticated rumor to the effect that Marquis Yamagata has offered to withdraw at the close of the present session of the Diet, sometime in February, provided the liberals can form a cabinet. The Japan Times regards this rumor as true & the offer as bona fide. If so we may be able to secure the desired reform in time to enable us to keep up the Middle School or its equivalent.

Yours sincerely

D. C. Greene.

Tokyo, Dec. 8, '99

JAN 4 1900
JAN 10 1900
431

Tokyo, Dec. 11/99.

Rev. S. L. Baldwin, D.D.,
14 Beacon Street,
Boston, U. S. A.

My dear Dr. Baldwin:-

By this mail I am sending you a copy of the Japan Times containing the Govt. Bill for a law regulating the propagation of religion, ~~etc.~~ religious organization, etc. It is hard to tell how it will affect us in practice, tho some more or less serious annoyances are likely to arise. It has already been submitted to the Diet, but as yet there has been no debate. It seems probable that it will pass both houses without very important change.

The other day meeting Capt. Brinkley of the Japan Mail, our conversation turned on Ransome's book, "Japan in Transition". Capt. B. said the main part of the material was collected in Tokyo and that Capt. B. & his friend, succeeded in keeping Ransome under good guidance, but that somehow ~~that~~ the Chaplin or Mission incident had been written or drafted in Yokohama under the influence of the hotel gossip. He expressed great regret for the misstatement. The next time I

met him, not long ago, without any suggestion from me, he asked if I could not give him material for a letter to the London Times. Of course I was glad to do all I could, and within a week I sent him a large number of facts indicating the broad & deep influence they have exerted and still exert on Japanese Society. He ~~replied that~~ acknowledged the letter, saying that it was just what he wanted.

Probably the letter has already been sent or if not, will be sent before long. Capt. B. is one of the very few most authentic or Japanese affairs. He is on intimate terms with most of the prominent men of Japan, speaking their language as very few foreigners are able to speak it. He came to Japan about thirty-two years ago and knows its history, especially its modern history well. He has been the regular Tokyo correspondent of the London Times for many years, and holds a clever pen. It seems almost certain he will marshal his facts with great skill. Please watch for the letter and if it proves to be what I have indicated, give it all the currency you can.

By the way, in your report you speak of the work of the American Board in Japan as extending over twenty ~~six~~ seven years. The vote to establish the Japan Mission was taken at the Annual Meeting at Pittsburg in 1869. The first missionaries to Japan sailed for San Francisco by the P. M. S. S. "America", Nov. 4th, and landed in Yokohama Nov. 30th, 1869. They took up their residence in Tokyo about a week later, hired a house & after fitting it up, occupied until on the advice of Dr. Blodgett of North China, they moved to Kobe where they arrived the last day of March, 1870.

We celebrated the twentieth anniversary of the commencement of the Mission on Thanksgiving Day, which as you remember fell this year on Nov. 30th. The Albrights and Miss Reilly were with us. Miss Griswold expected to come, but was detained at home by a severe cold.

Marquis Itô has made good his promise and the Marquis Yamagata has fixed tomorrow, Dec. 12th, at ten a.m. as the time for our interview with him. He is, as you are aware, the Minister Resident.

Yours sincerely

D. C. Greene.

Tokyo, Dec. 11, '99

Copy.

Ichigaya, Dec. 13th, 1899.

Dear Bishop McKein:-

In accordance with his promise of which I wrote the other day, Marquis Ito very kindly arranged with the Minister Resident for an interview for Dr. Imbrie and myself and on Monday last I received a note from Count (?) Hirozawa, the Private Secretary to Marquis Youragata fixing the time at 10 A.M. yesterday.

Before proceeding to the interview itself, it is fitting that due credit should be given to Mr. Satsui of the Nichi Nichi Shembren. He took much interest in our plan for a meeting with Marquis Ito with whom he is upon very intimate terms, having, I believe, once served as his Private secretary, and he with great readiness consented to do what he could to secure the interview, of which you have already received an account. He is a Christian, though perhaps not very active, and the same is true, I am told, of Count (?) Hirozawa who, though I did not at the time know the fact, seemed to do his work as interpreter in an unusually sympathetic manner.

On our arrival at the official residence, the private secretary appeared with great promptness and we had a few minutes talk with him before the Marquis came in. We found he had spent some years in England. He was in every way an agreeable man and a very skilful, as well as sympathetic, interpreter, though better, naturally, in turning Englsih into Japanese than Japanese into English.

The Minister Resident was very cordial in his salutations and his

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whole bearing was in harmony with the letter of his secretary, which represented him as "delighted" to have the opportunity to meet us. After passing the customary compliments and referring to the encouragement Marquis Ito had given us that it would be wise for us to call upon him, we proceeded to the serious business of the interview, and the opportunity was made use of to go through the subject of Christian education with some little fullness and care.

First of all the effort was made to explain the relation of the schools to the missionary work, to show the sincerity of the declared purpose of the managers of the Christian schools to make them thoroughly efficient as educational institutions, and to indicate the readiness of the managers to meet any tests which might be applied to them in common with other schools, whether public or private. Knowing that the Prime Minister was well acquainted with the late Dr. Neesima and the Doshisha, it seemed at once convenient and proper to set that school forth as an illustration of the nature and spirit of the Christian institutions and on the basis of this illustration to explain that the object of these institutions was to educate their students while under such religious and moral influences as would tend to make them men of moral earnestness - men who would use their knowledge for the good of society and the State, in other words, men who should be like Dr. Neesima.

In using this illustration, the speaker had in mind a conversation of Marquis Yourragata's with a little company of Doshisha students who called upon him while he was visiting Hieizan some four or five

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In using this illustration, the speaker had in mind a conversation of Marquis Yoneyata's with a little company of Doshisha students who called upon him while he was visiting Hieizan some four or five

years ago, from which it was evident that Dr. Neesima's life and work had made a deep impression upon him.

It was further stated that the missionary societies felt it impossible to engage in secular education, their object being not intellectual education alone, but the combination of that education with an earnest moral and religious purpose, and that this combination seemed to them essential to the well being of society.

This, however, was forbidden by the Kunrei and if the policy embodied in that regulation were carried out, it threatened great harm to the Christian schools. While some might say that the way was opened for the religious schools to continue their work, if they would only be content to take a plan outside of the national system, there were great practical difficulties in the way. If the schools should lose the connection with the higher government schools which came to them by virtue of their present place in the national system, and if thus their graduates should be practically shut out from the different branches of the public service and the higher government institutions through the precedence given to graduates of the so-called national schools, public or private, the numbers of pupils would inevitably be greatly diminished, and hence the income of the schools would very seriously suffer. In the case of the Doshisha, it was estimated that the deficit arising from the diminished attendance would be about yen 1500. Since, within certain limits, the expense of maintaining a small school was nearly as great as that of a large one of the same grade, such a defi-

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cit must mean a smaller number of teachers and perhaps even a lower grade of teachers, and this of course must in turn mean a lower grade for the school itself.

It was then stated that when our committee were told by the Minister of Education that the Kunrei could not be withdrawn, the proposition had been made that, notwithstanding the Christian schools would thus be cut off from the national system, their students be allowed to compete on equal terms with the graduates of the national schools, both as regards the higher government institutions and the various branches of the public service. To this proposition, we went on to say, the Minister of Education had replied that he personally, and the Vice Minister also, thought the proposition reasonable and one which ought to be considered; and that he had given us the impression that there was a difficulty quite apart from his own views of expediency, which he could not overcome. We then said, that, speaking specifically, it was precisely this proposition which we desired H.E. to consider with the view of removing the difficulty which appeared to stand in the way of the action which we believed the Minister of Education, if left to himself, would naturally take.

Occasion was taken at this point to emphasize the courtesy of the Minister of Education and the very cordial sentiments entertained by our committee towards him.

The subject of increased liberty, as viewed from the educational standpoint, using that term in its narrower sense, was then taken up,

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and the conviction was expressed that the interests of education demanded a freer competition between public and private schools; that while it might be said that the Keio Gijiku and the Sammon Gakko were in competition with the government schools, yet it must not be forgotten that, so far as their Chu-Gakko, i.e. Middle School, departments were concerned, they were simply copies of the government Chu-Gakko, and were obliged to be, in order to secure the privileges of national schools; that in view of the grave problems confronting educationists in Japan and the deep-seated dissatisfaction with the results of the present system as indicated by the late age of graduation from the Imperial University, the query must arise whether private schools ought not to be allowed the privilege of experimenting with a view to securing the results of a wider and more varied observation; that one noted educationist [Count Okuma] had assured us that he was convinced he could lower the average age of graduation from the University to twenty-four years, while certain foreign observers, men of experience, would be hopeful of reducing it to at least twenty-five years were they given a free hand; that while the Department of Education, being the Trustee of public money, was necessarily bound to take a conservative course and confirm its experiments within narrow limits, private school boards might properly be allowed more freedom; that the position of the private school managers in general was that the government might wisely set the standard by means of its examinations for entrance to the higher schools and the public service, but that then the

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managers should be allowed, within the limits of certain general regulations, to reach that standard by their own path; that if so, it was reasonably certain that the work of these private schools would be full of valuable suggestions the fruit of which would accrue not only to the students of these schools, but to the benefit of the national system itself.

We urged His Execllency to give this matter his attentive consideration and expressed the hope that whatever might be done for the relief of the Christian schools should be done in such a way that the public would have full knowledge of it, for apart from the specific hardships which have been pointed out, the effect of the Instruction was to place the schools to a certain extent under a ban; but that even more than this it was important that whatever relief came should be in such form that the schools might avail themselves of it without incurring the suspicion of any evasion of the law of the land. We also asked that the Sho-gakko also be included in any relief measures which might be arranged.

The Prime Minister replied very briefly that while he had heard a good deal about the dissatisfaction with the policy of the Department of Education, we had stated some things which were new to him and that he would consider the matter afresh and see what could be done.

After thanking H.E. we were led to the door when he a second time took us by the hand and wished us good bye. If we had been the envoys of a sovereign state we could not have been treated more courteously

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though doubtless some of the etiquette might have been different.

Taking this interview in connection with that with Marquis Ito, and the two belong together, we felt very much encouraged. It would be too much to say that we are hopeful of any immediate concrete results, but we think we have reason for the opinion that the objectionable policy is not due to a deep-seated hostility to Christian schools on the part of the leaders of the Government, but rather to a surface current to which they have for some reason felt obliged to give way. We may be wrong in this view, time alone will show.

This is perhaps an unnecessary prolix account of this episode, but it seems better that the committee should have a statement too full, than one too brief, and that so far as possible the details of our presentation of the subject should be known to our committee.

Speaking for myself, I would say that we ought to regard the statement of Marquis Ito as private, i.e., as not to be published, but as to our interview with the Prime Minister, he being of necessity reticent, and the talking almost all on our side, there is no reason why we should not speak freely.

Yours very sincerely,

(Signed) D. C. Greene.

Rec'd. D. Greene, Dec. 12/1898
Schigatya, Dec.

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Yours very sincerely,

(Signed) D. C. Greene.

JAN 13 1900 433
MAR 8 1900

Tokyo, Dec. 19/99.

Dear Dr. Barton:-

I have but a few minutes to write before getting ready for a trip to Kyoto to attend a committee meeting about the Theo Dept. of the Doshisha.

Before I go, I want to send you word of an interesting interview with the Prime Minister, Marquis Yamagata, secured through the good offices of Marquis Ito who, as I wrote the other day, showed much interest and sympathy.

The Prime Minister allowed Dr. Imbrie & myself to go over the ground very fully, and manifested much interest in our statement. At the close he said that while he had heard of the embarrassment we felt before, who had given him certain new facts which he would carefully consider. If we had been the envoys of a sovereign state he could not have received us with greater courtesy. His Private Secretary who also acted as interpreter took great interest in his work and contributed not a little to the satisfaction we found in meeting His Excellency. We learned that he had spent some time in England. He was, and I think is still connected with one of the churches which have grown up around the Canadian Methodist Mission.

By the way, Capt. Brinkley left me his London Times letter went on last Saturday. If it proves what I judge it will prove, would it not be well to publish it as a 2nd-y text?

Yours hastily

W. C. Green.

Tokyo, Oct. 1, 1899